

The First Unitarian Church in Philadelphia dedicated a new church building, Feb. 9. The *National Baptist* says of him to whom was assigned "the reading of the Scriptures," that he "read out of a little volume some passages from Job, some from an Arab sage, some from Paul, some we should say from Emerson, some from Jesus of Nazareth, and some from miscellaneous sources." In the convention which followed, one speaker "showed the grave doubts one must have as to 'the eternal goodness' in 'this evil world';" another "read a paper on the debt of religion to science;" while another "had a bitter tongue for creeds of any kind." There can be no room for wonder that the preacher on this occasion should frankly admit that as a missionary movement his denomination is not a success. If it will unqualifiedly adopt the apostles' "creed," acknowledge the "debt" of all science to religion, see "the eternal goodness" in the "vicarious atonement" of Christ, for "the world dead in trespasses and sins, and preach Him as a personal regenerator for every one that believeth in Him, it will be a missionary church at once.

Miscellaneous.

THE MANY-SIDED TRUTH.

BY REV. A. S. LADD.

How often it occurs to me, as I read ZION'S HERALD, that truth is many-sided; and also that nothing, excepting the Bible, is more helpful to one who would attain to a rounded Christian character, and to an intelligent conception of moral and spiritual truth, than a good religious newspaper. One writer sees the importance of a richer experience in the things of the kingdom, and also the direct way to secure it; and so he emphasizes faith as a receptive faculty of the soul. He instructs the seeker after full salvation to stop trying and struggling, and to allow Christ to come in and do the work. Another, seeing the work to be done, the obstacles to be surmounted, the opposition to be encountered, is stirred with the militant spirit, and he dwells upon faith as a fighting force. He loves to ring changes upon such passages as, "Fight the good fight of faith," and "This is the victory that overcometh the world, even our faith." And as this word is used in different senses, and is such a large and pivotal word, it will take a great many writers to tell the whole truth about it. So when one looks out broadly upon our Methodistism, he thinks he sees a great need of our churches being more liberal towards their pastors; and is sure if we would maintain our standing and go on to yet nobler conquests, we must be willing to pay as large salaries as other denominations. Another thinks that the special danger that threatens us is a hireling ministry, a desire to have the fat and easy places, the loss of the *esprit de corps*. One, from his very habits of thought and from the work to which the church has called him, feels that the great need is a more thoroughly educated ministry. Another sees that a greater want is more ministers who are more nearly on a level with the unevangelized masses.

Some practical minds—men of affairs—consider the important thing to be attended to, is to improve our methods; to be as wise in religious things as men of the world are in their matters. Others think the one thing to be done is to secure the baptism of the Holy Spirit, and push out on the lines of labor that we have been so long accustomed to. The specialist in Sunday-school work, missionary, church extension societies, etc., thinks that these are the mines to be worked just now. Others think that sermons upon these special topics are necessarily dry, and such frequent collections a bore, and the only business of the minister is to secure the salvation of "poor sinners." Some pastors urge upon their brethren in the ministry more enterprise, a greater variety of expedients for reaching the attention of the people. With others any departure from the stereotyped methods of the fathers is sensationalism and claptrap. Many good souls are afflicted because of the apathy, formalism and worldliness of many of the members of the various branches of the church of God. And yet other most excellent and proper souls are greatly disturbed at the un-enthusiasm and extravagant methods adopted by the Salvation Army, and they quote the passage which teaches that all things should be "done decently and in order."

Now we must conclude that we cannot all occupy the same standpoint, and so cannot see the same side of the truth. And if there is to be any harmony among the followers of Christ, if friction is to be removed, and waste of power to be prevented, then there must be great charity and tolerance, and a wide fellowship. Each one must be fully persuaded in his own mind. In the great Methodist Church each one who is soundly converted and wishes to come with us, ought to be made to feel at home. There is ample room for every variety of gift, and liberty to assert to any measure of grace which any soul enjoys. There is nothing very edifying about hair-splitting definitions in theology, and it is not important that all opinions and sentiments about a thousand and one indifferent things should be run in the same mold. Whoever has a truth, let him tell it, and defend it, and glory in it. It is too late in the day for narrowness and bigotry and intolerance. Surely the truth is many-sided.

Bangor, Feb. 2.

THE APOSTATE'S DREAM.

BY REV. E. N. HOWARD.

According to the Revised Old Testament, the time-honored proverb, "The way of the transgressor is hard" (Prov. 13: 15), is made to read, "The path of the transgressor is rugged." Whether anything is actually gained for truth, or clearness, by this doubtless more literal, yet by far less musical, rendering of this very memorable text, the truth of the sentiment expressed in the revised form of this text, not less than in its original form, is most undeniable. Nor would the truth of the line have been less manifest had the Revisers seen their way clear to have substituted the words "the apostate," for "the transgressor." If experience has hitherto declared anything, with unmistakable clearness and fullness, it is that the way of the apostate from Christ is "rugged" indeed—verily, quite on the "rugged edge" of a remorseful despair.

The recent death of La Roy Sunderland, and the melancholy issue of his once brilliant career, has reminded me of others who, though once very successful and promising workers in the Lord's vineyard, yet, having yielded to the temptation to abjure and betray the faith they had been once set to defend, have come to like melancholy ends.

Many years ago, a Methodist preacher, occupying a prominent position in a certain New England Conference, be-

came enamored of Spiritualism. His interest in the new *ism* soon developed into a passion, he withdrew from the ministry and membership of the Methodist Church, and devoted himself exclusively to the public advocacy of his new-found faith. This step was soon followed by his abandonment of his very interesting family, and entering into a copartnership with his "affinity"—a public lecturer on Spiritualism like himself. It needs hardly be said that this man has long since most emphatically "come to grief." More than twenty years ago I was permitted to read, in a letter addressed to his daughter, the following testimony: "In sentiment I am a Theodore Parker Unitarian; as to my experience, my condition is one of chronic 'dopiness.' Let the wages of sin—tokens of the 'rugged' way of the apostate from Christ! Whether this man is still living, I am unable to say. Enough that, at last accounts, he was as bankrupt in fortune as in character—in his old age a worthless vagabond in the earth."

Jason F. Walker was a graduate of the University of Vermont. He was a brilliant scholar, a vigorous thinker, and an earnest Christian, the only son of his mother and she a widow. Early converted, and Timothy-like, carefully and prayerfully trained up by a very capable, cultured Christian mother, all anticipated, on behalf of this young man, who from the outset had consecrated himself to the work of the ministry, an eminently honorable and useful career. Hardly had he entered the ministry ere he was appointed principal of the Troy Conference Academy, Poughkeepsie, N. Y., then a comparatively young institution, very prosperous, and sustaining to the Troy Conference of that day quite the same relation which Wilbraham, Tilton and Kent's Hill seminaries sustain to the New England Conferences at present.

Jason F. Walker was one of the most popular, accomplished and successful principals that institution ever had. Those who were students in the school at that day bear uniform and enthusiastic testimony to Mr. Walker's talent as an educator, and especially to his popularity as a lecturer on the sciences. There was, undoubtedly, something of genius in his make-up; and he continued humble, consecrated, abided faithfully, loyally, steadfastly in the faith of his mother—the faith once delivered to the saints—this man might have not only occupied, while living, one of the most honorable positions in his gift, but have remained one of the brightest ornaments of the church throughout the ages to come.

In an evil hour, however, he became bewitched with a species of Liberalism, or naturalism, somewhat rife, in certain circles, thirty or thirty-five years ago, under the full influence of which he was seduced from that simplicity of faith which is in Christ, and tempted gradually to swing away, and at length to utterly cut himself loose from Revelation, and drift out upon the wintry and shoreless sea of modern agnosticism.

This change of theological opinion, of course, left him without an occupation; and, as the enemy is by no means as swift to rescue his victims from difficulty as to lead them into it, Walker soon fell into poverty and utter obscurity. Long years rolled by, and he had become almost forgotten, when, one morning, the Chicago daily papers contained an item to the effect that a clergyman had been discovered in the city actually dying, it was said, of starvation. His name was reported as Jason F. Walker. No further particulars were given. Help was speedily rendered him; but he soon after died. And thus ended, in darkness and death, the career of this brilliant, gifted, once hopeful and promising man. In my childhood I can remember having heard him preach a ringing Methodist gospel; but through this sad betrayal of his Saviour, through this rank disloyalty to God, he was cast down utterly—he came altogether to naught.

How strange the fatality that seems to attend these religious apostasies! They seem, often, to be God-forsaken, as it were, and not less in life than in death.

How full of admonition are these examples, to beware of the earliest beginnings of sin, of unbelief, or of doubt; of the earliest departures from what is well understood to be the evangelical faith and fold! With what impressiveness and solemnity does the history and sad fate of those who have thus turned their backs upon the cross, remind us that there is absolutely no safety, no sure foot-hold for faith and hope, away from an implicit trust in Jesus Christ and His inspired Word.

Our reflections on this subject suggest the idea of the strength, stability and the perpetuity of the church. From time to time new dangers arise, fresh heresies are announced, and pestilent fanaticisms spring up. The people get beside themselves for the time being; silly women are led captive; even the very "elect" are deceived, and eminent Christian teachers are seduced from their loyalty, and run after the strange gods; and the people say: "Behold! the church at last is coming to the ground!" But wait a few days, and you shall see that these heresies and fanaticisms will have been swept out of the way as with the besom of destruction, and along with them, all they that run after them; while the church, from age to age, will be found ever holding on its even and triumphant way.

Finally, how appalling the thought that these apostates have not only the ruin of their own souls to account for, but that of multitudes of others. Numbers of promising young men, unsettled by Theodore Parker's bold denials, instead of stopping where he stopped, alas! were swept on and over the abyss into the awful depths of a rayless atheism.

Among the young men educated at Poughkeepsie, Vt., under Jason F. Walker, was a certain very talented youth, and the son of a humble Methodist father. Inubbing Walker's skepticism, he was

led to discard Christianity; and soon after, falling into a quick consumption, died without hope. He had been admitted to the bar, and Henry Clay, who heard his graduation oration, declared it the most brilliant he had ever heard in his life. But the light of this young man's immortal hope was quenched in life's bright morning, and it is said, through the unhappy influence upon his mind of this aforesaid skeptical teacher.

DOES THE BIBLE TEACH EXCLUSIVE IMMERSION?

BY REV. G. F. ARMS, A. M.

To answer the above question correctly, a clear and precise understanding of what Christian baptism is, must be had. This the New Testament makes plain. It uses the term "baptism" to designate two distinct things—the inward cleansing wrought by the Holy Spirit, the essence of baptism; and the outward cleansing by water, its symbol.

Baptism, the essence, is spoken of in Matt. 3: 11: "But he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost and with fire." The Apostle speaks of it in Rom. 2: 28, 29; 1 Cor. 6: 11, and in Titus 3: 5.

Baptism, the symbol, is spoken of in John, when he says: "I indeed baptize you with water." Again in Acts 8: 36. Both the essence and the symbol are spoken of in John 3: 5: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." In the eighth chapter of Acts we read that Simon was baptized, but afterwards Peter said to him: "Thy heart is not right in the sight of God, for I perceive that thou art in the gall of bitterness and in the bond of iniquity." Here we see that the outward symbol called baptism was applied, but wrought no change in the heart. That change the baptism of the Holy Spirit alone can make.

The Bible teaches further that the application of baptism in baptism has an office in addition to the Holy Spirit cleansing. Like circumcision, it is the seal of the covenant made with God (Gal. 3: 27, 29), and the initiatory rite into the Christian church (John 3: 5).

Concerning baptism, the essence, the Holy Ghost purification from sin by which alone the sinner is saved, evangelists are substantially agreed. Therefore we shall consider only baptism, the symbol, and take up that phase of it in which Christians chiefly differ, namely, whether immersion alone is authorized.

The real question at issue is whether the term "baptism" meaning the outward symbol, has reference to the particular *form* in which water is applied, or to the particular *object* for which it is applied. Does the essential property of baptism lie in the act of entire submersion in water, or in the emblem of purification expressed in the application of water? Did Christ intend His church to be slavishly exact in administering baptism in a particular form, under all circumstances, to persons under every condition of age, health, and climate, or did He intend this symbol to be held in its essential nature, but to so vary and adapt the form to the varied circumstances when used, that it may ever be the most fitting symbol of the real essence of baptism? The answer can be obtained only from the teaching and practice of Christ and His apostles.

Seeking from the same sacred pages the answer to this question, those most loyal in taking the Bible as the only standard of truth, have radically disagreed. The most eminent Biblical scholars have disagreed. But cannot the true teaching be determined beyond the possibility of a doubt?

In studying this subject, four principles or canons of interpretation presented themselves, which, if followed, must lead to a correct conclusion. Violate one or more of them, and error will result.

The first canon requires a complete knowledge of the subject. Does the Bible teach exclusive immersion? The immersionist says, yes. "Christ was baptized in Jordan, and being baptized He came up out of the water." That proves immersion. That is the conclusion of ignorance, imperfect knowledge. It violates the first canon, which requires complete knowledge before the conclusion is drawn. A fuller knowledge reads that Christ went up into the mountain and came down out of it. It reads that Christ entered into the sea. At once it is evident that the prepositions "into" and "out of" do not prove immersion. Going to the Greek we find *eis* for into, and *ek* for out of. The usual meaning of *ek* is "from." *Eis* expresses motion towards or approach upon a given point or place. The Greek requires the double use of *eis* to express entrance into a place. "When it is made a prefix to the verb and then follows the verb as a preposition, an entrance is expressed." The Greek is full of illustrations of this rule. I will only refer you to John 20: 1-8. Several examples are given here. Mary Magdalene came "to the sepulchre [*eis to mnemonion*]", and seeth the stone taken away from the sepulchre [*ek ton mnemonion*]. "And the other disciple did outrun Peter, and came first to the sepulchre [*eis to mnemonion*]." And he stooping down and looking in, saw the linen clothes lying; yet went he not in [*en touto eiselthen*]. Then cometh Simon Peter following him, and went into the sepulchre [*kai eiselthen eis to mnemonion*]. The entrance is expressed only by the double use of *eis* as a prefix to the verb, and then follows it as a preposition. This double use does not occur in connection with baptism, hence no reasonable person will rest a proof of immersion upon the prepositions "into" and "out of." The Bible frequently speaks of baptism as performed *with* water, the natural inference of which is that the wa-

ter was applied to the candidate instead of the candidate to the water. Though the expression "with water" may not disprove immersion, it serves at least to show that immersion cannot be proved from the prepositions employed concerning it.

The immersionist claims that the meaning of the word *baptizo*, or *bapto*, clearly proves immersion. To determine whether the claim is a just one, we must test it by the first canon—a complete knowledge of the subject; and by a second—when the term used is capable of different interpretations, or the word of various definitions, that definition is correct which is most consistent in all the passages where used, and is in perfect harmony with its connection.

To determine whether *baptizo* proves immersion, we must have, according to the canons, a complete knowledge of the word in its various uses, and that meaning must be taken which gives harmony and good sense in all the passages where used. A meaning which makes nonsense in one passage cannot be accepted in any. If the immersionist is correct, in any passage where *baptizo* occurs, "immerse" may be substituted with no harm to the good sense of the passage. This can be shown upon trial. Matt. 3: 11: "He shall immerse you with . . . Holy Ghost and with fire." Matt. 20: 22: "And to be immersed with . . . Holy Ghost and with fire." Matt. 26: 28: "He that immerseth his hand with me in the dish the same shall betray me." Mark 7: 4: "And when they come from the market, except they immerse, they eat not. And many other things there be which they have received to hold as the immersing of cups, and pots, brazen vessels, and of tables." Gal. 3: 27: "For as many of you as have been immersed into Christ, you have put on Christ." Lev. 14: 5-6: "And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar wood, and the scarlet and the hyssop, and shall immerse them in the blood of the bird that was killed over running water." Dan. 4: 33: "And did as grass like oxen, and his body was covered with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."—spoken of Nebuchadnezzar.

The absurdity and impossibility of making "baptize" mean submersion in water, is only too evident. The classic Greek proves the same, as two eminent immersionists show. Dr. Carson, quoting Hippocrates, says: "Baptizo is employed to denote dyeing, by dropping the liquid dye on the thing dyed; when it drops upon the garments they are dyed." Mr. Carson, furnishing examples from other writers, proving the same thing, says: "These examples are sufficient to prove that the word *baptizo* signifies to dye in general. Having such evidence before my eyes, I could not deny this to my opponents."

Dr. Gale gives a second testimony, quoting the passage: "Magnes, an old comic poet of Athens, used the Lydian name, shaved his face, and smeared (*baptismos*) it over with tawny ashes." In neither New Testament nor classic Greek can "immerse" be substituted for "baptize." A fuller knowledge renders it certain that *baptizo*, or *bapto*, like wet, is a generic word, and is used to express the application of water for a given purpose without reference to the particular mode in which the water is applied.

(Concluded next week.)

THOSE "CATHOLIC SCHOOLS" IN LEWISTON.

BY REV. F. C. ROGERS.

Several letters have been received by the writer, and many verbal inquiries made, relative to the public schools of this city. The impression very widely prevails that our public schools are controlled by Catholics, that no Protestant teachers are employed, that we are priest-ridden, and that Protestant parents and clergy are tamely submitting to this condition of things. A letter just received from far-away Ohio says: "We learn that your schools are under the control of the Catholics, that they have a majority of the school board, and the priests are allowed to visit the schools every day." Shades of our Puritan ancestors! But our condition is not thus deplorable. Some months ago Prof. Chase, of Bates College, and a member of our school board, gave in the *Journal of Education* an explanation of the situation here, and teachers generally were thus no doubt informed of the truth about it. But many people suppose that we are suffering from the dominance of Romanism, and a few words here may be of interest to HERALD readers.

At the beginning of the last school year, an attempt was made to transfer the Irish parochial school to the direct control of the school board, the city to support the same. This was voted by a majority of one in the board—a Protestant, but one of the party with which the Catholics usually vote, giving his voice for the measure. This action of the school board was reported by news journals, and the public have supposed that the city at once assumed the care and support of a sectarian school. But an earnest protest was made by the minority of the board, and much indignation expressed by Protestant citizens of all political parties; and the discovery of the temper of the people regarding the proposal of what was so opposed to the spirit of our government and constitution, caused the attempt to be at once abandoned. The city of Lewiston supports no sectarian school, and employs Protestant teachers mainly in the public schools.

It is claimed for the schools here that there are none better in New England. Of sixty teachers fifty are Protestants, including the principals of the high and

grammar departments, as also is the superintendent. The pupils number 2,200, and of this number less than one hundred are Catholics. The school sessions are opened with Scripture reading and prayer, the Catholic teachers conforming without complaint to the rule. In the visits of the writer to the various departments he has never met a priest, and his children say they have never seen or heard of a priest in their school buildings, except as one has a few times been present in his official capacity as a member of the school board.

No Protestant parent need demand better schools or instructors better qualified than are those of this city. There are some 10,000 French (Canadian and Irish in the city, and each nationality has its own parochial school supported by the French or Irish as a sectarian institution, as in other American cities, but over which the school board exercises no authority and toward which not one dollar of the public school money is appropriated.

What may occur in the near future cannot, of course, be foreseen; the above explains the state of things as they exist to-day. The outlook for Lewiston is not the most encouraging. The foreign population increases more rapidly than the native, and many are naturalized before each election, so that the voting strength of the foreign element yearly increases. But the attempt to secure the support of the schools of Romanists by the city, we may confidently believe, will not soon be repeated, as Bishop Healy (a Catholic) has spoken against it.

The writer is closing a pastoral letter of three years with one of the Methodist churches, and has found Lewiston in many respects a pleasant place in which to live. A busy, enterprising city, it would compare favorably with any city in Maine, were it not for some objectionable features due to the substitution of foreign help for American in the manufacturing.

Lewiston, Me., March 5, 1886.

THAT LONE CHINAMAN.

Mrs. S. L. Baldwin writes us a note, rather too long for publication, in view of the space already given to the subject, in reply to the letter of Rev. Dr. J. O. Knowles. After saying that when she wrote her recent articles, she had only the uncontradicted statements of the daily papers in regard to the Natick affair, she expresses her regret that Dr. Knowles' first note did not give the facts brought out in his second, and adds:

"I am so glad and grateful that Brother Knowles had such statements to make of kindly Christian help for the stranger; that they did cheerfully recognize their duty to their own Sunday-school scholar; that real practical help was given him. So glad I am of this, that the sharp thrusts of Brother Knowles' note do not hurt, and that is saying a good deal! And instead of sending a 'letter of thanks,' I do here from the fullness of my heart thank him and his fellow minister who from their pulpits condemned the wrong; and in view of the statements of the second note, I heartily express my regret for having done any injustice to those who did show Christian courtesy to a wronged brother; and for the 'reputable men' who offered to build him a house, I have sincere admiration. Further, I would like to commend the rare example set by the Natick friends to all others who have a like opportunity to do good. Truly 'unspotted skirts' I gratefully see. My readers will note that I wished for such a statement of kind deeds, and it was only because I had not met that I was grieved, I hope not into uncharitableness, for not until I cease to need charity toward myself would I be uncharitable to others."

However, the Natick friends may feel toward me, whether they will or not, what I here write or not. I think I shall have a specially tender place in my heart for them just because of Brother Knowles' last note. When years ago from China we sent our little son to this country for education, I loved those whose faces I had never seen just because my boy wrote they have been kind to me; and when I greeted these friends in this land, their faces seemed familiar, and to-day they are among my best prized friends. I have a feeling akin to this for every one who has a kind word for the poor, persecuted, unresisting stranger in our midst. From a child my soul has hated the oppression of the weak by the strong, and it is second nature for me to go to the side of the weak at any cost to myself. It is wonderful, then, that I must speak for a people in whose land I have lived the most of my woman's life, from whom I have received so much courtesy and love, and when in times of need, which were not a few, heathen hands as well as Christian were extended in help—a courteous, kindly people for whose salvation my heart goes out in great longing? In just the proportion to the interest and love I have for this people and my desire for their good, is my gratitude to those who, in the face too often of public opinion, stand for their protection."

From Thomas Y. Crowell & Co., New York, we receive two tastefully published volumes: "ARCTIC WINTER: or, The Summer at Home," by Lucy Randolph Fleming. 16mo, \$1.25. A very pleasant and profitable story, showing how young girls were taught the true end of life—to be pious and useful—during abundant opportunities for missionary labors near at home, as well as the troubles that follow the simple gratification of our own pleasure, a thoughtfulness of the sorrows of others, and forgetfulness of the commands of God. The story is an excellent one, with a wholesome and impressive moral. TRANSFORMED, by Faye Huntington. 16mo, \$1.25. This story, which is told by one of our successful newspaper contributors, illustrates the gracious power of the Gospel to raise one from the depths of ignorance and indolence, and to make him a true and useful man; from being a curse, transformed to become a recognized blessing in society.

HIS OPPORTUNITY (Boston: James H. Earle. 12mo, \$1.50) is very neatly published, and is an excellent story for the young. It is a temperance tale, or rather a record of an earnest worker in the temperance reform. Without being filled with the horrors which attend the use of strong drinks, the volume illustrates and answers the usual arguments against total abstinence, points out the duty of the church, and shows how the individual Christian and philanthropist may successfully labor to save his tempted brethren.

Charles Scribner's Sons publish a manual, by John Stuart Blackie, under the title, WHAT DOES HISTORY TEACH? 16mo, 75 cents. The question is narrowed to the Church of the States, as to the last question, the author concludes that "democracy or social self-government is the most difficult of human problems." He does not think we have entirely solved the problem in our Republic, but he takes, on the whole, a moderately hopeful view. As to the church, he thinks that both an Establishment and a generous Non-conforming body have a favorable influence upon each other where they exist amicably, side by side.

OUR LITTLE ANN, by the author of "Miss Toosey's Mission." Boston: Roberts Brothers. 16mo, \$1.00. What ever this author writes after one has read "Laddie," will be sure to be taken up. This is hardly so marked a story as the others, but has the same picturesque, pathetic, and eminently whole-some characteristics.

Our Book Table.

Funk & Wagnalls, New York, publish an interesting volume from the pen of Philip Schaff. It is entitled, SAINT AUGUSTINE, MELANCTHON, NEANDER: Three Biographies. 12mo. The work is tenderly dedicated to the students of Union Theological Seminary. It gives a full sketch of the great African divine, his remarkable confessions, his earnest life, and the wide influence of his teachings. A beautiful outline of the life of the beloved companion of Luther—the St. John of the Reformation—is given; and the memories of an affectionate student for his singular but remarkable teacher, Neander, closes this very interesting and instructive volume. It is a thoroughly delightful book. \$1.00.

Ex-Judge Marvin, of the Southern District of Florida, while visiting Cape Ann, fell in with a gentleman who had long confidence in the authenticity of the Gospels, and accepted a spurious gospel of Marcion, of which the Judge had not heard, as the original and true version of the life of Jesus upon the earth. This set the Judge a-thinking. He obtained a copy of this publication, of Supernatural Religion, of Strauss' Life of Jesus, of the Anti-Nicene Fathers, and Westcott on the Canon, and set himself to a careful and judicial examination of the question. He publishes the result in a valuable little manual, entitled, AUTHENTICITY OF THE FOUR GOSPELS, EXTERNAL EVIDENCES. The volume is published by Thomas Whitaker, New York. 12mo, 75 cents. It is admirable in its candor and clearness, as might be expected from one in the habit of balancing testimonies. It is excellent for the believer, as confirming his faith; and for the doubter, as presenting, in strong light, the convincing argument in defence of the canon of the New Testament.

THE TEMPERANCE TEACHING OF SCIENCE FOR PUBLIC SCHOOLS, by A. B. Palmer, M. D., LL. D., of the College of Medicine of the University of Michigan. Boston: D. C. Heath & Co., 16mo, 75 cents. This volume, written by Mrs. Mary A. Livermore. This whole manual is devoted to its one theme. It is not a general physiological treatise, but, in a portable form, and yet with sufficient fullness, points out the popular knowledge upon the whole physical system. It makes a good school text-book, or an invaluable reference for the teacher giving oral lessons on this important topic.

INDIAN SUMMER, by William D. Howells. Boston: Ticknor & Co. 12mo, \$1.50. This story has been widely read in the pages of the popular magazine where it first appeared. It is a much pleasanter tale than its latest predecessors from the same pen. Its interest in no wise depends upon its dramatic power. The author's rare portraiture of character and working out of the human affections. The radiant summer, after the early frosts, is the consummation of the love of earlier years, and many events have chilled its first promise of fruition. The scene of it is Florence, among whose beauties of nature and art the author loves to dwell in vivid memories.

The National Temperance Society has just issued a new book, written by Mr. Edward Carswell, of Canada, the title of which is, LET IT ALONE AND IT WON'T HURT YOU. This book is full of interest, and while the reader becomes attracted to Mabel and the Vaughan family, and admires the originality, wit, and bravery of Tom Lyons, he will learn through the arguments so ably put forth that the use of strong drink is wrong, and hurtful to the body and soul who use it. The volume is adapted to Sunday-school libraries. 12mo, 25 pp. Price, 81. J. N. Stearns, Publishing Agent, 58 Broad Street, New York city. Boston: For sale by Magee.

UNDER THE MENDIPS: A Tale, by Emma Marshall. New York: E. P. Dutton & Co. 12mo, \$1.25. This is a well-told story, embodying the incidents of the terrible riot in Bristol, England, the family life giving both vividness and picturesqueness to the painful details. Among the other actors in the scenes appears the venerable Hannah More, whose residence was in the vicinity, and whose heart and pen were stirred by the condition of the working people of her day. The book is handsomely published, and is a wholesome one for home or Sabbath-school reading.

THE HERO OF COWPENS: A Revolutionary Sketch, by Rebecca Conkley. Revised edition. New York: Funk & Wagnalls. 12mo, 75 cents. This is an enthusiastically-written life of General Daniel Morgan, and a sketch of the conspicuous part he took in the war of the Revolution. His noble patriotism is placed in contrast with the treachery of Benedict Arnold. No picture can be painted too dark of the final acts of Arnold's life, but the author of this book hardly does justice to his early patriotism, his courage, and his military skill. The sketch of Arnold and Morgan covers the chief battles of the war in the Middle and Southern States, and although very laudatory of its subject, gives an interesting *resumé* of the great struggle for free and independent government.

From Thomas Y. Crowell & Co., New York, we receive two tastefully published volumes: "ARCTIC WINTER: or, The Summer at Home," by Lucy Randolph Fleming. 16mo, \$1.25. A very pleasant and profitable story, showing how young girls were taught the true end of life—to be pious and useful—during abundant opportunities for missionary labors near at home, as well as the troubles that follow the simple gratification of our own pleasure, a thoughtfulness of the sorrows of others, and forgetfulness of the commands of God. The story is an excellent one, with a wholesome and impressive moral. TRANSFORMED, by Faye Huntington. 16mo, \$1.25. This story, which is told by one of our successful newspaper contributors, illustrates the gracious power of the Gospel to raise one from the depths of ignorance and indolence, and to make him a true and useful man; from being a curse, transformed to become a recognized blessing in society.

HIS OPPORTUNITY (Boston: James H. Earle. 12mo, \$1.50) is very neatly published, and is an excellent story for the young. It is a temperance tale, or rather a record of an earnest worker in the temperance reform. Without being filled with the horrors which attend the use of strong drinks, the volume illustrates and answers the usual arguments against total abstinence, points out the duty of the church, and shows how the individual Christian and philanthropist may successfully labor to save his tempted brethren.

Charles Scribner's Sons publish a manual, by John Stuart Blackie, under the title, WHAT DOES HISTORY TEACH? 16mo, 75 cents. The question is narrowed to the Church of the States, as to the last question, the author concludes that "democracy or social self-government is the most difficult of human problems." He does not think we have entirely solved the problem in our Republic, but he takes, on the whole, a moderately hopeful view. As to the church, he thinks that both an Establishment and a generous Non-conforming body have a favorable influence upon each other where they exist amicably, side by side.

OUR LITTLE ANN, by the author of "Miss Toosey's Mission." Boston: Roberts Brothers. 16mo, \$1.00. What ever this author writes after one has read "Laddie," will be sure to be taken up. This is hardly so marked a story as the others, but has the same picturesque, pathetic, and eminently whole-some characteristics.

Funk & Wagnalls, New York, publish an interesting volume from the pen of Philip Schaff. It is entitled, SAINT AUGUSTINE, MELANCTHON, NEANDER: Three Biographies. 12mo. The work is tenderly dedicated to the students of Union Theological Seminary. It gives a full sketch of the great African divine, his remarkable confessions, his earnest life, and the wide influence of his teachings. A beautiful outline of the life of the beloved companion of Luther—the St. John of the Reformation—is given; and the memories of an affectionate student for his singular but remarkable teacher, Neander, closes this very interesting and instructive volume. It is a thoroughly delightful book. \$1.00.

NEW MUSIC.—From O. Ditson & Co., Boston: Good Night, My Love (serenade), brings the Xmas King, music by J. Braunschweig; Brother Charlie, words by Virginia Townsend, music by Frederick W. Batchelder; When the Swallows Fly: poetry by Adelaide Proctor, music by S. A. Sargent.

Magazines.

Harper's for March is a very brilliant number, both artistically and from a literary point of view. There are a number of full-page illustrations, and some portraits engraved with consummate skill. Moncure D. Conway opens the number with a paper on "An Iron City Beside the Ruhr," in which we have a vivid and splendidly illustrated account of Essen, where are located the celebrated Krupp iron works. Another installment of "She Stoops to Conquer" brings the story some more of the characteristic drawing of Africa's Awakening, by David Ker, with a map of the great continent, hitherto known to us much that is new and interesting. Mr. Conway's paper on "An Iron City Beside the Ruhr," in which we have a vivid and splendidly illustrated account of Essen, where are located the celebrated Krupp iron works. 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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.]

Zion's Herald.

WEDNESDAY, MARCH 17, 1886.

In his vision of heaven John saw the church as a bride arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints, that is, of the sanctified souls composing the church. Hence the fitness of the remark by a Scottish writer, "that the idea of having heaven without holiness is like the idea of having health without being well. It is a contradiction in terms."

There are no words so simple and yet so profound as the words in which Holy Scripture states the thoughts of God to men. Human learning may be needed to explain their meaning and import in some cases, but human wisdom never did and never can give better expression to the mind of God than is given in the words inspired by the Holy Ghost. The Christian who is unlearned in the dogmatism of theologians may, therefore, make himself well unto salvation provided he will "hold fast the form of sound words" contained in the Gospel, clinging to them "in faith and love which is in Christ Jesus." "The words which I speak unto you," said Jesus, "are spirit and are life."

To the inhabitants of Jericho, the "scarlet cord," which was visible in Rahab's window, had no significance whatever. To Rahab it was the symbol of her hidden faith in the promise of the spies that she should be saved from the terrible destruction which was about to overwhelm that devoted city. What that scarlet cord was to Rahab, the sacrament of the Lord's supper is to the Christian believer. To men of the world the sacramental bread and wine have little significance; they do not discern their hidden meaning; but to the believer they are symbols of that broken body and that crimson blood in which his clinging faith sees deliverance from everlasting death and an assured possession of everlasting life. "The secret of the Lord is with them that fear Him."

THE SERIOUSNESS OF THE QUESTION: ITS SAFETY.

The labor question becomes more and more threatening. If temporarily relieved at one point, it is only that it may break out more dangerously at another. Dismissing one body of laborers and securing another, only affords a temporary release from embarrassment. If workmen are not connected with labor societies, the employer is not saved from the power of the great combination to harm his business. Removing from one State to another does not afford any permanent security from the recurrence of the same sudden interruptions of business by dissatisfied workmen; agents of the labor unions will follow the flying manufacturer from one place to another, as they have business houses which have removed from Massachusetts to Maine. There is no form of employing men in manual or clerical service, that has any immunity from these abrupt strikes. The combination now embraces all varieties of labor, and stretches from the Lakes to the Gulf and from the Atlantic to the Pacific. The longer the present strife continues, the greater will be the anxiety it will occasion. Already it is beginning to take on a political character, and to threaten to form a district party, or to unite in a body with the national party which will give the most generous pledges as to legislation in its favor.

We have little fear of any large combinations for violent purposes. The great and controlling body of these men does not belong to the criminal class; they are neither burglars, incendiaries, nor nihilists. They have no intention of destroying property and bringing on general anarchy. There are, indeed, men of this class in the number—late importations from Europe—who have been heretofore so hemmed in by the

iron bands of oppressive governments as to see no other hope of relief except from a general chaos; but the leaders of our labor unions are, many of them at least, American citizens, trained in our schools, with homes of their own, their minds and hearts more or less leavened with the moral and religious teachings of the Bible. They have become greatly aroused in view of the amazing disparity between the benefits which capital seems to reap, as compared with the results which labor secures. They see the immense power gained by the combination of capitalists, and have a sense, they can hardly tell why, of being oppressed by it. They note the amazing fortunes which have been so rapidly accumulated of late, and looking upon labor as the efficient cause of its growth, they esteem themselves wronged not to have a more liberal portion of the wealth they render possible.

It is not enough to say that wages necessarily regulate themselves; that demand controls supply; that there are still so many unemployed men and women that so can be readily imported, if not already here, that labor is, by its own conditions, necessarily cheapened. Such statements, however true, simply exasperate laboring men, and drive them to desperation. It is this, indeed, as a result secured by the combinations of capital, that has driven the laboring men into their great associations for mutual protection. Just now we are at the height, it is to be hoped, of the struggle. It is far too severe to last long. The unemployed men, by their collected funds, cannot endure it much longer. Changes in employment, seeking their forms of industry, or Western farms, will not meet the necessities of thousands of hungry men and women now out of employment and unable to obtain a livelihood in any other form of service than the one in which they have been trained. And capital cannot endure the strain. Those that depend upon it have natural and artificial necessities fully as stringent. Men are beginning to feel that they cannot do business exposed to these periodical and often disastrous interruptions. Persons with capital have resources, indeed, that the workmen have not; but now that all forms of manual labor are combined to aid each other, capital is becoming almost as helpless as labor.

Something must be done; something more than the temporary settlement of the prices of wages; for if this only is secured, the battle will have to be fought over and over again. Men cannot safely make estimates, and undertake great enterprises, with this vital question of wages subject to sudden and persistent disagreements. What must be done can be done, and the right will in the end inevitably triumph. There is a Christian solution of the problem, and it is the only one that will take on any form of permanence. The workingman must have enough for the decent support and public school education of his family, and when business is good, and the work in which he is engaged is returning the capital employed a large per cent., there is every reason in justice that his wages should feel the benefit of this commercial inspiration. If they did, his work would become many fold more valuable to his employer. Of course capital cannot be pitiful to indolence, to incompetency, to carelessness, or to intemperance; these vices must suffer their own providentially-established retributions.

In some way, by arbitration, by co-operation, by the individual exercise of Christian justice and benevolence, labor must come to receive its fair proportion of the money earned, determined, in part, by the absolute necessities of life; in part, by the principle of justice between man and man; and in a larger part, by the exercise of the broader charity of the Gospel of the Son of Man.

We cannot expect that any great conventions of manufacturers and business men will be gathered to adjust these difficult questions, but everywhere, in view of the present pressure, local business establishments will feel the need of drawing their employees nearer to them, of taking greater interest in their material, intellectual and moral condition, of securing some honorable form of arbitration when difficulties arise, and of granting skilled and conscientious labor a compensation bearing some proportion to the return which the business affords to the capital employed. On some such basis only can the present agitation be allayed and its recurrence prevented. The voice of stockholders, as well as directors and officers, will soon be heard, demanding the arrangement of some just and permanent plan to prevent these uneconomical, demoralizing, and often ruinous strikes, and the members of these labor unions will become weary of these serious drains upon their small resources, and seek for a better way of obtaining

their just remuneration for service. Our manufacturing towns and cities have an equal interest in this matter with the workmen. In several of them business has been already seriously affected. The loss of several months' labor, on the part of a half-million of men and women, is a very serious matter every way. There is scarcely an interest in the land that is not directly, or remotely, affected by it. Providence has never failed to set forth the men for the hour, and the business world now anxiously awaits their coming to adjust one of the most difficult problems in modern civilization.

THE PHYSICAL UNITY OF MAN-KIND.

It is a common amusement to set a child at reckoning up his ancestors. It runs: Four grandparents, eight great-grandparents, sixteen great-great-grandparents, thirty-two great-great-great-grandparents, and so on. Ordinarily the calculation is simply amusing. An English writer, Mr. Henry Kendall, has recently turned the puzzle to a very practical use. We all assume now-a-days (including the Darwinists) that we are all the descendants of one pair; but we are apt to assume what is not true; that is to say, that each of us gets back to Adam and Eve by an exclusive road. We effect this self-delusion by cutting off all relations but those which we call "the direct line," and in this process the female ancestors are stricken out. On this plan, the "direct line" heir of Adam is some single person, the succession running by elder sons. All the younger brothers and sons are excluded and all their descendants. This method of tracing a genealogy grows from royal-house methods and primogeniture. If we correct the figures by taking all the people—all the sons and daughters, and the mothers as well as the fathers—we see at a glance that men must be of one blood on all the face of the earth. Taking up the child's puzzle with this latter method in hand, the increase of ancestors as we go back towards the first pair is a very important fact with emphatic relations to the largest questions of our age.

If we go back thirty generations, our parents number 1,073,741,834—and thirty generations carry us back only about one thousand years. By this calculation, it is seen that one thousand years ago a thousand millions of persons were living, each of whom was an ancestor of the present writer. To be sure, there must be a deduction made for the marriage of cousins;—perhaps a considerable deduction; but we have plenty of time to spare, and we can afford to reduce the increase of ancestry enough to satisfy any critic. Cut it down severely, and it is still presumably true that every Englishman living in England now is descended from all the Englishmen living in England at the Conquest in 1066, A. D.—and from many more people who have lived since then. There is probably no art of keeping the blood "pure" which can evade nature in this respect. Mr. Kendall must be right when he says:—

"It is morally certain that all Englishmen of this generation are descendants of William the Conqueror and of Alfred the Great. All the lords, princes and sovereigns, all the wise and good, the moral and intellectual aristocracy, were our forefathers, and we are their children by direct descent. Equally the toiling myriads without distinction of any kind, all the beggars and vagabonds, all the villains and scoundrels, were our forefathers, and we are their children by direct descent. If indeed they have left descendants in the land."

In short, it is only the celibates, or those who, like Shakespeare, died out in a generation or two, who are not parents of all living Englishmen. The marriage of cousins, the selection of wives from princely foreign families, and the inter-marriage of noble families, hardly delays the interflow of all sorts of blood and character by the inevitable lines of descent. It follows, says Mr. Kendall, that no one in this family line is more truly a descendant than another. The younger son's children are as close to the ancestor as the elder son's are. The beggar is as pure blood as the prince—in the long account. Thirty-second cousinship is a relation just as close as first cousinship, when we go back a thousand years; no one man has more of the blood of a thousand-years-ago ancestor than another has. The whole human race is made up of thirty-second cousins, at least. Thirty-two generations back our ancestors were 4,294,767,296. Do you say that there were not so many people? That only multiples by twenty or thirty the probabilities that every man then living is an ancestor of every man now living. Of course, we must allow for the absolute non-intercourse of races; but this again multiplies the probability that all white persons who have entered the circle of marriage in a race are in common the ancestors of all of that race now living. How

far such dams have actually shut men off from each other in the last five thousand years, might be an interesting inquiry; but we know that beyond some such data we grasp the common line of descent from Adam and Eve.

Mr. Kendall enforces his study by turning the subject round, and looking down instead of looking up. Reckoning two children to a marriage, the young couple who were married yesterday will have sixty-seven millions of descendants in the twenty-sixth generation; "a few more generations would render them equal to the total number of the inhabitants of the globe, so that if one could rise from the grave at a period no farther removed from us in the future than the Conquest in the past, every person he met in the land, man, woman and child, if not a mere visitor or recent immigrant, would be one of his descendants. Every one of them would inherit something of his nature." If it be said that this calculation overleaps possibility by giving an absurdly large population to the world one hundred lives back in human history, the answer is that this only renders more certain the kinship of men and their equality in blood; intermarriages of cousins account for the apparent exaggeration and reduce the numbers to statistical probability, but do not exclude any man who left descendants from a share in the existing race. Much more might be written to show the commingling of blood and the community of its inheritance; the reader may follow out his own lines of demonstration. The fact has important bearings on modern life.

1. In the first place there is no doubt that the dams erected by geographical and social separations must be less and less effective in the modern world. The steamship and the railway have broken holes in these dams, and will go on enlarging them by migrations and consequent intermarriages. The race antipathies must go on declining. Government must more and more democratize itself and disperse aristocracies built upon sacrificing all the younger sons and all the daughters to enrich, culture and ennoble the eldest son. Devices of exclusiveness such as those of Sparta and of the Jews—imperfect as both were and as the latter is—must become less and less effective. The American girl who becomes a Jew to marry a son of Abraham, conveys all her ancestors into the stream of Jewish life; and so far back and so large in amount has been this intermingling by proselytism, and by apostasies from ancient Jewish law, that the purity of the Hebrew race is only a relative term. Abraham probably has some part in all of us. The Spartan lord since entered into the great family from which he temporarily severed himself. If Mary, the mother of Jesus, had other children, it is not probable that the race dyke has excluded her from a share in us. At all events, the dykes are everywhere giving way, and men are seen to be, if not already so, of one kindred and family and tribe. We must also, in a near future, become more conscious of our physical brotherhood and less patient with the systems of classification on which rests the theory that some are of better blood than others. But—and this is the immensely important conclusion—the so-called nobler races must take up and carry the so-called lower races. Such prejudices as color are very real and influential facts of to-day; they are as certain to die out as the sun is to go on shining. "We be brethren." Our inheritance of sin and of virtue is a common inheritance. The civilized world must bear on its shoulders the uncivilized world. God has made it inevitable by making us of "one blood," and our modern progress will compel us to see it and accept its consequences. The physical facts will enforce the divine law of brotherhood and inheritance.

2. The most important inference from the facts is that it is not blood, but training—family, race, national training—which makes some nobler and better than others. The Jews, for example, owe what is good in them not to their blood, but to the beneficent influence of the Mosaic law. The problem in the lowest races is how to set up a vigorous system of Christian training. It is an awful task; God Himself did it once by isolating the children of Israel and subjecting them to a special and iron-clad law of life and of education.

EDITORIAL COMMENT.

Death enters again the ranks of the New England Conference, and gathers this time well-ripened fruit. An esteemed retired member from her active ranks, Rev. Edward Othman, finished his course and entered into his rest last Tuesday evening. His death came somewhat suddenly, at the last, to his family, although the event had been feared during a period of intense physical suffering for some time. His agonies of pain subsided at the last, and he died in great peace; the voice of holy and trusting prayer going up by his side from the lips of his son as he passed quietly

into the veil. Brother Othman had reached his seventy-eighth year. He has been in the superannuated ranks since 1858 on account of his health, but his influence has been widely felt in many ways through his active interest in the temperance reform and in every good word and work. He has given much time and thought to the public schools of Chelsea, where he has resided in later years and where he has enjoyed the profound respect and the esteem of his fellow-citizens. His participation in the official duties of the church in which he worshipped has been of innumerable advantage to it. He has borne himself in every station, during his long life, with an unblemished record—a man of singular purity and sincerity of character, of sensitive conscientiousness, with clear and positive convictions of right and duty, and persistent in his loyalty to them. He was a man of genial temper, of courtly manners, greatly endeared to the inner circle of his acquaintance, of an eminently catholic spirit, but loyal to the church of his choice, a devout Christian ripening in the heavenly discipline as the years rolled on, bringing him nearer to the eternal home. He was a charming writer, and owed his high and useful career a larger harvest than they received from his cultivated pen. His life of his sister-in-law, Mrs. Dr. Humphrey Pickard, of New Brunswick, exhibited both literary ability and delicate taste.

Rev. Bro. Othman was the son of the late Anthony Othman, esp., a Frenchman, who for many years was well known as a merchant upon Hanover Street. We readily recover the memory of his stately presence after his death from business and made his pleasant home in Dorchester where Edward was born. On a portion of the grounds of his estate the first Methodist church was built and the present structure stands. He wore the conspicuous three-cornered chaplain and short clothes, and was a remarkably presentable man. He was greatly interested in the progress of the church to which he had been drawn by his excellent wife, and in the ministry of his sons. Edward was a student in Wilbraham in its early days under Dr. Fish. He afterwards entered Brown University, and graduated about 1831. At that period there were only a very limited number—not far from a score—of liberally-educated young men in the Methodist Church. In 1832 he was a teacher in the Academy at Wilbraham. In 1835 he received his first appointment in the New England Conference at East Cambridge. He filled a good line of charges until 1841, when his health and family relations induced him to locate. In 1853 and '54 he was appointed Conference Tract agent; in 1856-'57 he was presiding elder of Boston district. Bro. Othman was a faithful pastor, an instructive preacher, and a careful administrator of the discipline of the church. He has enjoyed a long and useful life; he has been peculiarly blessed in his home circle. Although somewhat an invalid for years, he has nearly reached the last allotted boundary of human life. Exercised in his final sickness with exquisite pain he had the gracious, godly quietude peace that he had the grace of God to support the Gospel he had preached to others; he had those nearest to him upon earth by his side, ministering tenderly to all his wants, and only lost the vision of their faces to catch the unutterable revelations of the eternal world. Thus heaven becomes people and enriched with the best of those we have known upon the earth. "Oh, what will it be to be there!"

Personal and Miscellaneous.

Rev. J. W. Shepherdson, the Methodist pastor in charge of Caledonia circuit, Nova Scotia, has been spending a few weeks in our city. His excellent wife sought the opportunity to enjoy the surgical skill of our medical faculty. Under the care of Dr. Homans, a delicate operation has been very successfully performed, and they return grateful and happy, with the prospect of confirmed strength, to their home and work.

The Cincinnati Commercial Gazette, of March 5, devotes nearly a page of minion type to an interesting history of the race, progress and present flourishing condition of the Pawnee (late Indians) at the University at Greenacres. It is illustrated with cuts of the college buildings, and of the successive presidents, with one of Hon. W. C. De Pauw; but these portraits do no justice to their originals. By Bishop Simpson down. We should hardly recognize one of them. The originals are very good-looking men!

Rev. Dr. J. M. Thoburn, of the South India Conference, returns so slowly from the effects of the fall from a horse which he suffered last year, that his physician has ordered his return home, that he may be thoroughly rested and refreshed by the voyage. His sister, Miss Isabella Thoburn, who has been for sixteen years a faithful and successful missionary in India, and whose health also demands a change of climate, returned with him. The honored Christian workers are expected to reach this country in May. They will meet with a very hearty welcome, and render valuable service to the missionary cause.

The Milton News for March 6, has an extended and very interesting history of the Dorchester M. E. Church, of the ministers which have been in charge of it, and of the different structures which have succeeded each other as its houses of worship. The church was organized in 1816. The early history, with the names of the first pastors, is full of striking incidents and reminiscences of men whose names are as "ointment poured forth." The article is written by Alexander Hobbs. We shall hand the paper sent us to the librarian of the Historical Society.

The announcement of the death of Mrs. Julia Romana Anagnos, last Thursday, was a great surprise, as well as occasion of grief to the community. No public intimation had been made of her serious illness. Mrs. Anagnos was the daughter of the late Dr. Samuel G. and Mrs. Julia Ward Howe, and the wife of Mr. Michael Anagnos, successor of Dr. Howe as director of the Perkins Institution for the blind. Mrs. Anagnos has herself been an intelligent and earnest friend and worker in the interests of the institution, a lady of rare intellectual abilities, and of a lovely and attractive character. She has filled a prominent place in the literary and social life of Boston for a number of years, and her death will be widely mourned. She was born while her parents were visiting Rome, which gives significance to her Christian name.

Rev. Dr. Huntley leaves the Metropolitan Church, Washington, D. C., to become pastor of the Madison Avenue Church, Baltimore. Dr. Huntley also resigns the chaplaincy of the Senate. Dr. Newman will go to the Metropolitan Church once more. The action of the official board of the church inviting him was nearly unanimous. He will have for his special friends Senators Logan and Stanford in the church and in the Senate. It was supposed that he would at once be nominated as chaplain for the latter, to succeed Dr. Huntley. This his friends in the Senate desired, but at the senatorial caucus Rev. Dr. Butler of the Lutheran Church received the nomination.

Prayer was offered by Rev. L. B. Bates. In the place of answering questions, Mr. Cook made a response to the charge in the Advertiser of indifference in his previous lecture. He was sustained by the warm acclamation of the audience. He introduced very warmly to the audience Mrs. A. Woodbridge, who made an earnest and eloquent address upon the temperance reform. Mr.

"The rich stores of erudition and thought contained in the numerous writings of the late Rev. Dr. D. D. Whedon are well known and highly valued by the church. Scattered, as they were, through the periodical literature of Methodism for half a century and more, it is impossible to receive from the younger generation the attention they deserve. This conclusion has inspired Rev. J. S. Whedon, of the New York East Conference, and Rev. D. A. Whedon, D. D., of the New England Southern Conference—respectively the son and nephew of the deceased editor—to undertake a collection and arrangement of the more valuable material in a separate volume. Dr. Whedon has been in the city for two weeks, and the work is being pushed with as much rapidity as possible. American Methodism has produced no writer more worthy of permanent place than the elder Dr. Whedon, and it would be difficult to find two editors as well fitted for the task as those to whom it has been assigned."

The Christian Literature Co. of Buffalo make an important announcement, particularly interesting to all theological students and pastors, and to all persons interested in exevolution and exegetical studies. This enterprising firm has already engaged in the publication of the works of the Ante-Nicene Fathers. They now propose to enter upon the larger work of the publication of a fresh translation of the Nicene and Post-Nicene Fathers, with introductory and explanatory notes, under the editorial supervision of Dr. Philip Schaff. The first series—the works of Augustine, Chrysostom, Eusebius, and the Greek historians—will be embraced in thirteen volumes; the second—Athanasius, Ambrose and Jerome—in three. These will be issued to subscribers—one volume every three months—at \$3 a volume, commencing next September. They will be sent, expressage paid, anywhere in the United States and Canada. This great enterprise deserves, and will receive, we trust, a wide patronage.

Dr. E. Wentworth, for a number of years a Methodist missionary in China, writes an interesting article for the *Troy Daily Times* upon "Chinese Names." Some American writers had intimated that the Chinese had a limited variety of surnames. The Doctor shows up very effectively his ignorance of the facts in the case; their surnames are not only abundant, but significant. The Doctor goes on to say:—

"So much for surnames. The Chinese child has a 'nickname' given it soon after birth, anything fancy or pretty or endearing, usually of two syllables. The boy has, next, a school name when he comes under the rule of the pedagogue, then a marital name when he takes a wife, a business name when he appears on the street, an official name if he takes office, and, finally, a death-name for his tombstone and to go into history and the family pedigree. A child of half a dozen boys in a house are often not called by their names at all, but are shouted after at all hours of the day, as No. 1, No. 2, No. 3, No. 6.

"The 'Ah' so common in laundry boys and police tramps, as Ah-Hoke, Ah-Sing, etc., is an undignified diminutive equivalent to Sam-sing, John-sing, Tom-sing in our language. Of nicknames and slang names, among the vulgar there are, no doubt, as many as among us.

"Let us turn the tables and fancy one of these returned Chinamen writing in the *Peking Gazette*. As far as the western world is concerned, he is a 'superior,' 'superior,' 'superior,' and his name is named after low objects, acts and callings, such as Barber, Baker, Bacon, Cook, Cobb, Coffin, Pain, Rak, Leg, Hand, Hole, Dottle, Crooked, and a hundred others equally vulgar and ridiculous. One of the famous generals of the late war was evidently descended from some great English murderer of Irish, because when there is eternal feud. His name was Kill-Patrick. So far as I noticed, the only one of our illustrious surnames perpetuated among their great men is that of Grant. The great founder of the republic evidently originated in a community of laundry-men. His name was Washington."

The Beacon of this city—not the students' paper of that name—in announcing the acquisition of the new property on Mt. Vernon Street for the use of the School of Theology of Boston University, uses the following very complimentary language:—

"Few persons not familiar with this rising institution are aware of its growth. It has the best law school in the United States, a brilliant theological department, a school of music, conducts a medical school, and offers practical facilities for almost all studies. If it continues to grow as in the past five years, it will rival Harvard itself, and the number of its students and teachers, but also in wealth and dignity. It has the singular good fortune of having for its nucleus a number of secondary schools closely allied with it, and of being the special university of a great denomination which seems to grow and expand more systematically than does any other in the United States."

The Christian Register devotes nearly three full pages to a description, with illustrations, of the imposing and substantial denominational building on the corner of Beacon and Bowdoin Sts. It is one of the finest society edifices in the country, only surpassed by two or three of the structures built for the Young Men's Christian Associations. We believe it is unembarrassed with debt. We heartily congratulate our neighbors upon the early completion of this noble monument to their zeal and faith.

The Cape Times, of Cape Town, South Africa, contains a very interesting account of the meeting of the Cape of Good Hope Wesleyan District Committee. An afternoon meeting, Chaplain D. H. Trilow, of the U. S. S. "Lancaster," then in Table Bay, was present. Bro. Tribow is a member of the East Maine Conference, and his brethren will be glad to learn of the hearty reception which was given to him by the English Wesleyans.

"On behalf of the Committee," says the Times, "a hearty welcome was given to Rev. Mr. Tribow by Messrs. J. Smith, Spencer and Henry Tindall in brief addresses, and the chairman formally requested him to take a seat on the Tribunal. He replied in a few well-chosen words. While responding to the expressions of brotherly kindness from the chairman and others, he said: 'I know something about sectarianism, something about the Gospel. I know something about what missions, and am trying to learn more. I am convinced of the need of the Gospel everywhere, and have seen the good work done by them. When I return to America my testimony on this subject will give no uncertain sound. I wish you, brethren, great success in the work of the Lord.'"

Nearly the usual congregation met in Tremont Temple last Monday to listen to Joseph Cook. The lecture was the most recent aspect of the Indian Question. Mr. Cook demanded for the Indian congressional legislation, giving him the privilege of citizenship and the ownership of land in severity. He pressed the importance of the passage of Senator Daves' bill, now before Congress, which has already passed the Senate. On Mr. Cook's motion, the audience voted to recommend to Congress the passage of Mr. Daves' resolution. Mr. Tribow, of the Union Conference, and husband of the memorable "Bright Eyes," whose admirable addresses from the same platform are still well remembered, made a short address on the subject. His plea was both eloquent and pathetic for moral aid to secure the passage of this well-arranged and just bill of Senator Daves. The resolution was unanimously passed by a rising vote.

Prayer was offered by Rev. L. B. Bates. In the place of answering questions, Mr. Cook made a response to the charge in the Advertiser of indifference in his previous lecture. He was sustained by the warm acclamation of the audience. He introduced very warmly to the audience Mrs. A. Woodbridge, who made an earnest and eloquent address upon the temperance reform. Mr.

Cook presented Dr. Lawson of the Evangelical Alliance, who read the resolution but passed by that body in favor of the passage of the bill before the Legislature raising the age of legal consent on the part of young girls to sixteen years, and the same resolution was reiterated by a unanimous rising vote of the audience. The subject of the chief element of success in the preaching of the Gospel, "Co-operation with God the chief element of success in the preaching of the Gospel," the faithful preacher must be a surrendered soul to God.

Periodicals and Pamphlets.

John J. Hood, music publisher of Philadelphia, issues in the leaflet form fresh "Carols for Easter and Anniversary Music for Sabbath-schools."

J. B. Lippincott Company, of Philadelphia, has recently published "The Popular Family Atlas of the World," containing twenty-five maps. It is a very neat and handy volume, well suited for home and office use. We notice that they offer to send it to any address on the receipt of thirty cents. It is the cheapest work of its kind that we have seen.

We are indebted to the secretary for a copy of the Journal and Minutes of the Arkansas Conference—its fourteenth session. It met at Russellville, Feb. 18, under Bishop Bowman. The Conference numbers about five thousand members and probationers, and has forty-six churches.

The Gospel in All Lands is largely devoted to Siam in its issue for March. It also has a summary of our Methodist missions, and a great variety of attractive mission miscellany. No family that can by making some sacrifice pay the cost, can afford to be without this very interesting and instructive periodical. Published at the Book Rooms, New York, and obtained at Magee's, Boston.

The leading theological article in the March number of the *Andover Review* is from Rev. F. H. Johnson, who considers the bearing of evolution upon the question of a written divine revelation. Prof. James, of the University of Philadelphia, presents a very considerable paper for "National Aid to Popular Education," and points out the essential requisites in any wise plan for extending such assistance. An article on "The Recurrence of Riots" considers their comparative frequency in our history, their causes, and remedy. Rev. M. L. Gordon, M. D., for many years a resident in Japan, gives the results of very careful and intelligent study of "The Buddhists of Japan." Prof. Moore reproduces by permission a review of the work of "The German Society for the Exploration of Palestine," prepared by Professor Kautsch, of Tübingen.

The editorials treat of "The Signs of Spiritual Energy in the Church," and of the recent discussion in the *Nineteenth Century* of the account of creation in the first chapter of Genesis. A new department is opened under the title "Sociological Notes," which Rev. Mr. Dike is to conduct. It will be additional to the special papers which will from time to time be published as in past numbers. Houghton, Mifflin & Co., Boston.

The *Missionary Review* for March-April opens with an interesting sketch of William Carey, and a summary of the proceedings of several foreign missionary conventions, with an epitome of missionary labor and success in eleven great societies, with very interesting short notes and miscellany. Princeton, N. Y. \$1.50 a year.

Phillips & Hunt issue from the Book Rooms in New York a fine preparation for the coming festival of the Resurrection. It is entitled, "Easter, the Day of Days." Rev. S. P. Hammond is its author. It is a service of Scripture and appropriate song. \$1.50 per hundred copies.

The Art Students' League of New York, which has been established for about ten years, makes a report of its present prosperous condition, of its art classes, studies, and collections of the pictures and books which have been gathered in its rooms at 38 West St., with an interesting history of its yearly growth from the commencement. The report is made by Frank Walker, president and director.

We have received the nineteenth annual report of the managers of the Boston Port and Seamen's Aid Society. This society still continues its useful work, although the famous Bethel, where its great preacher labored, has been sold. Its chapel is hall on Hanover St., and its pastor is Rev. S. E. Breen. His report is an earnest and interesting one, showing the urgency of evangelical labor at the North End, and his devotion to his work. Very encouraging results have attended his efforts.

The *Homiletic Magazine* of London, for March, issued simultaneously in New York by E. B. Treat, 771 Broadway, is at hand, and maintains the high standard for which it has been so long famous. "Is Salvation Possible After Death?" is discussed by Dr. C. E. Balbut; "Mental Characterization of Christ," by Rev. H. N. Bernard, M. A.; "Unconscious Prophecies," by Rev. A. Mackenall, B. A.; "In the Valley of Sion," by Rev. Dr. R. D. Shaw; "The Youth of Jesus," by Dr. C. E. Luthardt; "The Son of Uri," by "Devising and Devotion," by Rev. Frederick Hastings; "The Permanence of Christ's Love," by Rev. Fred J. Austin; "Sketches from the Second Century," by Rev. Dr. R. A. Redford. Yearly, \$3.

Macmillan & Co., New York, send out promptly their *English Illustrated Magazine* for March. Its frontispiece is an illustration of the launch of the life-boat, which, with other graphic pictures, gives vividness to an article on "Lifeboats and Lifeboat Men." The other papers are: "In the Jounibung," a Norwegian sketch; "Fox Hunting," "On Beaux, Historically Considered," "Sir Thomas More," "A Digger's Life," "Aunt Rachel."

The third number of *Land-A-Hand* discloses more definitely the object and field of this new magazine. It is the organ of universal charity and reform. Its articles are short, practical, discussing the Indians, the school, the working classes, hospitals, etc. It is certainly a valuable addition to our philanthropic literature. 3 Hamilton Place, Boston.

Under the title of "The Economic Fact-book and Free-trade Guide," the New York Free Trade Club, 39 Nassau Street, New York, has issued, at the price of 25 cents, a handsome reference book, edited by B. B. Bowler, honorary secretary of the American Free Trade League. It contains a summary of "protectionist points and free-trade facts," in the shape of a dialogue in which a free-trader answers the arguments of a protectionist; the utterances on freedom of trade of leading Americans, from Franklin down, of party platforms, presidential messages, etc. It is published by the New York Free Trade Club, 39 Nassau Street.

The New West Education Commission makes its fifth annual report in print. It was rendered at the meeting in Chicago last November. The society employs 62 teachers, the working classes, hospitals, etc. It is certainly a valuable addition to our philanthropic literature. 3 Hamilton Place, Boston.

tainly sounds terrible enough doing an excellent work, and support it receives. The delivered at the anniversary. Whitefield Phillips on "The

The Thirty-fourth Annual trustees of the Boston Public Library, it shows that in the year 1885, 255,186 volumes; in the ten district branches, in all, in this noble and free library, 460,993 volumes; books in the last eight months 602,431 volumes. But it has been made in preparation of 16 issues, devoted to charity, its editor and writers with relations relating to penology, reformatory measures, and science. The editor is an expert in these studies, and he will by a corps of expert contributors, just issued, give an instructive and very year.

A new claimant to literary honors in the form of a story, on fine paper, in clear, vigorous, having very much the leading English monthlies, *Forum*, and has secured writers. Its first issue, from the pen of Prof. W. H. Allen, and the State, Jan. upon "Newspapers Gone," disparaging our daily press with the London *Standard*, and sheds upon Domestic Service, Newton answers, in a question, "Is Romanism?" Edward E. Hale, a paper upon, "How I was A. C. Cox has an article under the title of "Vulcan Dr. Wm. A. Hammond, opinion of Gen. Grant, and "My Religious Experiences and Crosby upon, "Shall I be forced?" The periodical, Fifth Ave., \$5 a year, a good promise of being a well-managed magazine.

The *North American* has certainly a remarkable and large variety of topics, paper, without its current, and S. Woolsey writes, "Fishery Question." Cyclopedia of the government should telegraphic system. Edwards, singular and somewhat of opinion of Gen. Grant, in which he claims for Union, and Christian affections with all the churches, and an office and work of the Union, and in his view of all the other churches, sing the question, "Why A veto, found among them, now in the hands of the dent Davis, is given. The papers upon "American Policy gives an account of Polar Expedition." Henry W. letters of Gen. U. S. W. Halleck are contributed to the truth of history. Thoreau, an account of "The Irish B. Fry writes an "Open to his intimation relating opinion of Gen. Grant, and "My Religious Experiences and Crosby upon, "Shall I be forced?" The periodical, Fifth Ave., \$5 a year,

from 15 to 75 per cent, making an
reduction of 35 per cent.

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The Family.

SAINT JANE.

BY MISS. O. W. SCOTT.

Patient, plodding, weary Jane;
Through the sunshine or the rain,
Diligently to her task she goes,
Silent as a dove or a dove;
What her thoughts may be, her tongue
Never reveals, the crowd among.

Her thoughts! You wonder if she cares
Much, how the great world outside fares,
Or if, indeed, she thinks at all,
Or ever listens to a call
Awakening her inmost soul;
While whistling of an unseen goal;
Or dreams of delights so dazzling fair
That only angels wander there;
Or longs for quiet grassy nooks
With time enough for friends and books;
Or murmurs at the cruel fate
Which binds her to her present state.

I do not know—I cannot tell,
But each morn when the loud mill bell
Strikes down through the startled air
Then Jane goes forth. Her work is there
Machinery with fearful din
Makes cogs and wheels incessant spin,
Where stand in rows the giant looms
All up and down the factory's rooms;
E'en one with roaring, jarring noise
All quietness of mind destroys.

Here, with scant dress and hair combed
plain,
Stands all day long this patient Jane;
Watching, with scarce a moment's pause,
That creature with the iron claws.

"A very steady girl is Jane,"
The overseer says. "A grain
Too steady. But her mother's blind
And sick; and Jane is very kind.
She keeps her like a queen. They say
The mother's strange; set in her way,
You know. I hear Jane has a bean,
A fine young man, some years ago;
And you would think a girl like her,
So modest-like, would much prefer
A good home to a life like this."

Which—well, we don't pretend it's bliss.
But no! she said—I understand—
That things for her were planned.
No one, she said, could her place take,
So she went, for her mother's sake.

And she works on, still and serene,
A soul shut up in a machine
I sometimes think. But she's no shrink,
And we like girls that drive their work."

That evening fell a fine cold rain,
Which wet like tears the window pane,
And seemed to soak the paving stones,
And chill the marrow of your bones.

"It's going to rain all night," I said,
The clouds so dark hung overhead.
Just then the nearest mill bell rang;
Unmusical and loud its clang,
And soon through darkening mists and rain,
I saw—as of old—poor Jane Jane,
Umbrella raised, dress hanging straight,
She plodded on and passed our gate.

I looked and sighed: "No one but a saint
Her life could lead without complaint."
Then drew the curtains, to enjoy
My cozy home and baby boy.

But in the fire I still could trace
The outlines of a woman's face,
While to my ear, like echo faint,
This query came: "What makes a saint?"
The fires of martyrdom alone?
Or, is it bearing without moan
The ills that others magnify?
Making the best of things that try
The patience? Bravely working on
When sweet day-dreams of youth are gone,
And praying, hoping, trusting, till
Life ends, and the brave heart is still?
If this be so, to me 'tis plain,
That 'mongst His saints God counts poor
Jane.

EARLY CHRISTIAN ART IN ROME.

BY MISS MINNIE FEARSON.

[Read at the November meeting of the N. E. Chattanooga Association, held in Eliot Congregational Church, Lowell.]

We who have interested ourselves in the history of Rome and its people, know that it was only after she had erected the magnificent structure of her greatness and power, that she thought herself of ornamentation, whereby to further gratify her ambition. She had feared that the arts, while refining, would soften away those rugged and sterner qualities of the Roman soldier which were bringing the world to her feet. But when she possessed the sceptre that swayed the world, she coveted the culture and refinement of conquered nations, and soon splendid buildings, arches and monumental columns lined the streets; the city was filled with its thousand statues; the temples and palaces were richly decorated with frescoes and mosaics; and the wealthy had their private collections of art treasures.

But art degenerated from the high standard upheld in the great times of the Empire, never having attained that perfection reached by the art-loving Greeks. Pliny says that "art was in a state of decline, and in danger of being degraded to a mere means of ornamentation." Instead of large and important works, art was chiefly confined to decoration of apartments. At this stage in art history, Christianity shot forth her first rays of light amid the fogs of persecution and oppression, and art was purified and revived.

Christian art was not like pagan art, under the patronage of the great and wealthy, of emperors and senators, but depended for existence upon a few Christians, reviled and men, lowly followers of a humble Galilean carpenter, who "had not where to lay his head."

The first employment of art by these early Christians, of which we have any remains, is found in those subterranean crypts called the catacombs. We will briefly notice a few of their characteristics as given by the most recent and authentic writers on the subject.

The catacombs, of which there are some forty-two in number, are found on the great roads leading out of Rome. They are galleries excavated in the rock by the early Christians, and used by them for places of burial, worship and asylum. The places of burial were narrow niches in the wall on either side of the passage-way, and were arranged, one above another, in four or five rows, having originally been covered with slabs of marble or some other material, sealed. Besides, there are in some of the catacombs large chambers, supposed to have been used for places of worship in times of persecution.

But the catacombs are interesting to us chiefly for the paintings and sculpture, as well as the inscriptions found therein. It seems strange that these memorials of Christian art should have been preserved for us by the very causes which destroyed so much, but at the time of the invasion of the barbarians, the catacombs were deserted and became filled with ruins until the 17th century, when Bosio, who is often called the Columbus of the catacombs, first conceived the idea of exploring them.

It is interesting to notice the favorableness of the time. The old superstitions of the Dark Ages were dying out, and a more enlightened age had come; the printing press and engraver's art offered their recording and disseminating power, and the world was ready to welcome the new light and knowledge coming from this subterranean Rome.

On entering these ancient structures, ages roll back, and we are brought face to face with the most interesting relics of Christianity on the earth; we stand in the place where martyrs sleep their long sleep amid the symbols of the faith which they died. If tradition is to be trusted, the bodies of St. Paul and St. Peter were laid to rest in these very rock-hewn sepulchres.

We may have been led to believe that this early Christian art, as seen in the catacombs, was crude and devoid of merit, but in the light of most recent discoveries we find that it is thought to possess all the merits of the classic period, only elevated and purified by the Christian spirit and adapted to its uses. It must necessarily have been so, for the Christian artist could not create a new language in painting any more than in speaking, if he was to be understood, but he could and did take that already established, and raise it from the level of the degenerate and polluting pagan art as seen in that disinterred in Pompeii, instill a nobler, purer life into its veins, and put a new song in its mouth.

The first Christian paintings were light and graceful sketches after the manner of the older classic art, and, indeed, oftentimes we might hesitate in distinguishing one from the other, did we not recognize some character or scene from the Bible. There are the same garlands of flowers and vases of fruits, the same cupids, genii, and fabulous animals, the same personifications of rivers, seasons and hours, but in the midst of pagan decoration, we catch sight of some Christian symbol.

It was natural that the Christians should express themselves in signs and symbols rather than words, for many of their number were unlettered, but could readily understand the meaning of the victorious crown and palm on the martyr's tomb, or the dove and olive branch as symbols of peace. Then, as Christian teaching was symbolic, the art would naturally partake of the same character. The favorite symbol used represented a shepherd amidst his sheep, with a lamb on his shoulder and a crook in his hand. We know at once its meaning. It is the shepherd who wandered over the hills of Palestine seeking his lost sheep. Sometimes there is only one sheep, sometimes several; some are listening, some turning away. Oftentimes the shepherd was surrounded by emblems used in pagan pictures, but with this central figure, it was still the chief mark of Christian life and hope. Sometimes the shepherd carries on his shoulder not a lamb, but a kid, not a sheep, but a goat, thereby emphasizing the fact that the object of Christianity was to save and not to condemn. Some of the writers of that time, principally Tertullian, indignantly remonstrated at this popular representation, and on this remonstrance Matthew Arnold founds one of his poems:—

"He saves the sheep—the goats he doth not save,
So spake the fierce Tertullian;
But she sigh'd—
The infant church! Of love she felt the tide
Stream on her from her Lord's yet recent grave.
And then she smiled, and in the Catacombs,
With eyes suffused, but heart inspired true,
She her Good Shepherd's hasty image drew,
And on his shoulder, not a lamb, but kid."

In after ages this touching religion of the good Shepherd seems to have faded from the mind of His followers, and as their guilelessness and simplicity lessened, we see represented, not the gracious and gentle pastor, but the Omnipotent Judge, the Crucified One, or the Child Jesus, or the Master at His last supper. There were many heathen types employed, with a new and nobler Christian significance, such as Orpheus charming the wild beasts with his lyre, and causing stones to dance, but it was used as a type of Him unto whom "publicans and sinners drew near," lured by the persuasiveness of His divine word, and who softened that harder than stones, the hearts of men. The vine sending forth its many branches, and laden with clusters of grapes, suggests Christian unity and its strengthening and life-giving influence. The birds in the branches reminded them of their souls preparing to wing their flight to a far-away country. The anchor told of a hope that laid hold of certainties in a world beyond. The ship was a symbol of the church, and the fish is especially employed as a symbol of Christ.

One characteristic that strikes us as we look at these earliest specimens is, that everything is cheerful and joyous. Although these people were hunted like wild beasts, despised of men, facing death constantly, yet there are no gloomy emblems. It was left for the 5th and 6th centuries to elevate the cross, and the 12th and 13th centuries to bring forth the crucifix and crucifixion, the 15th the skeleton, the 17th to express tortures and martyrdoms, and the 18th cypresses and death's heads; but here in these dark caverns of the earth there is exulting gladness; death is looked at only as the door between hope and its fulfillment.

Besides these symbolic paintings, there were others more distinctly historical—the subjects covering most of the Bible history from man's fall to his redemption, although the scenes of Christ's passion are never exhibited, except under the veil of allegory or symbol. Such subjects as the following were common: The creation, the sacrifice of Isaac, Jonah and the whale, Daniel in the lion's den, three children in the fire, the adoration of the Magi, feeding the disciples, Peter's denial, and many others, impossible now to mention. Christ is always represented in primitive art as youthful and beardless, but the Father, the King eternal, immortal, invisible, is never represented except in such cases as when God stayed Abraham's knife, He is indicated by a hand.

The earliest specimens of sculpture that have come down to us are on Christian sarcophagi, but these were far from general, partly on account of being too expensive for the mass of the people, and also because it would be difficult for the sculptor to execute Christian subjects without drawing dangerous attention to his work. Then after his conversion, the Christian sculptor was not allowed to make any graven image, but only those things useful to man.

We receive an impression of the danger of a Christian sculptor by an account we have of four sculptors who were ordered to make fountains ornamented with cupids and victories, and even an image of the sun with his chariot and four horses. This they did, but when commanded to make an image of a god, they refused, and suffered martyrdom in consequence. Independent statues were rarely, if ever, used in the first ages, and, indeed, Christian sculpture cannot be said to have existed before the time of Constantine. When, early in the fourth century, the age of persecution passed away, Christianity came forth from its gloomy hiding place to adorn the churches erected by Constantine and his successors, and then it developed into the magnificent frescoes and mosaics of the basilicas.

When the early underground chapels were no longer necessary for safety, Christian art attained to its highest stage of development in erecting suitable edifices in which to worship God. Wonderful mosaics were then employed in adorning the walls and floors of stately basilicas and churches, and the subjects represented in the subterranean fresco-painting were produced in marble as well as mosaic. Although the end of the fourth century brings us to the close of the catacombs as a burial-place, some of the principal shrines continued to be decorated down at least to the ninth century.

But art in Rome was waning, and the social and political condition of the city after its capture by Alaric made the cultivation of art impossible. It gradually degenerated, until it fell into a state of lethargy, only to be revived after the long slumber of the Middle Ages. But the time was to come when an independent mode of art, with rich creative powers, should develop itself, and to have laid the foundation of this was the crowning glory of early Christian art.

AT MY POST.

"The battle is not yours, but God's."

This battle is too hard for me to fight;
My flesh and spirit fail me with affright.
If Thou hadst bid me in the conflict go,
Where war is fiercest 'gainst the deadly foe,
I had been ready; but to hear Thee say,
"Keep out of action," fills me with dismay.

I mark the tide of battle from this spot
Where Thou hast bid me stay. It rages hot;
In many a point I see our colors lie,
Dragged down and trampled by the enemy;
Some, wounded in the fight, still holding on
Beneath the hot rays of the scorching sun.

I see the hosts of hell are mustering fast;
With devilish skill their fiery darts they cast,
And many a soldier leads a hopeless fight;
'Gainst fearful odds he wrestles, spent and worn.

While yet the thought that "neath his Captain's eye
He fights has served him to fresh energy.
I hear the thrilling trumpet-call to arms
Where in some land-purged point are fresh alarms.

The war-cry sounds, it falls upon mine ear;
It calls me on—I must stay here!
With eager haste to face my fight the foe,
Just to keep out of action and obey—
This is the battle I must fight to-day!

And my heart fails me. But I hear the words,
"Look up! Fear not! This battle is the Lord's!
Put thou the conflict in Thy Captain's hand,
Ask Him to speak the word of strong command."

Then, passive at His feet, wait victory;
It must be thine since He will fight for thee.
So I will stay at my appointed post;
By glad obedience I shall please Thee most.
Some cups of water Thou wilt let me take;
My weary comrades' parched lips lie to slake;
And in Thy time—that time is ever nigh—
Thou'lt bid me join them in the open fight.

—Sunday at Home.

WHAT MORE CAN THE SUNDAY-SCHOOL DO FOR YOUNG MEN?

BY REV. T. W. BISHOP.

I have received so many verbal and written inquiries concerning an experiment that has been successfully tried in Grace Church, Springfield, that I have concluded briefly to write out its history as the best and quickest way of reply.

What more can the Sunday-school do for young men? The following is one answer.

Late in the fall of 1884, thirty young men in the church and out of it, mostly the latter, signed a request that I would become the teacher of a young men's class. After due consideration and consultation, I consented to do so. Class and teacher met for the first time last Sunday of October, 1884. Some twenty of the thirty were present. On an evening of the following week the class formally organized by choosing a president, vice-president, secretary and treasurer, a visiting committee, a furnishing committee, and a social committee. The duties of these committees

were, respectively, to visit sick or absent members, to have charge of the room where we met, furniture, books, papers, etc., and to provide the social entertainments of the class.

A very short and simple constitution was drafted, the signing of which constituted membership. In less than six months after organization the membership reached 105. The constitution was printed very neatly on card-board, also the officers and membership-roll and addresses, with the lesson calendar for the year, a copy of each of these being presented to each member on joining the class.

The lesson has been made as practical as possible (four members are appointed each Sunday to present some point in the lesson on the following Sunday), the discussion and replies to questions being largely conducted by the members with as much freedom as consistent with the place, hour, and theme.

Occasional societies have been held to promote acquaintance and friendship. At these music, readings, poetry or humorous five or ten-minute speeches from clergymen or laymen specially invited, and light refreshments always, and a plenty of hand-shaking, form the evening's programme. A moonlight sail on the river was enjoyed by the class with their lady friends last summer. There has been as little "red tape" and as much genuine enthusiasm in the organization as possible.

Each member of the class is a recruiting agent, and any young man coming to the city and not connected with any other Sunday-school, is cordially welcomed.

Once a month, on a week-day evening, the class meets to transact business, the necessary attendance being secured by a show of hands being called for, on the previous Sunday, by all those who will promise to be present, so that if the regular business evening is, for any reason, not convenient, it may be changed to one that is. Matters that demand immediate attention are settled each week at the close of the lesson.

One of their number acts as class organist, and such singing as that room full of young men pour from the "Gospel Hymns" does one's soul good to hear.

Another device it may be well to mention: it is the "Outlook Committee." A certain number of specially delegated young men make their way to the front doors of the church while the last hymn of the morning service is being sung, and every young man, as he is passing out, is politely invited to come into the class for once at least. The result is admirable. Many a new member has been thus captured.

Each Sunday an offering is taken, averaging from one to two dollars, part of which goes into the Sunday-school treasury, and part is reserved for the expenses of the class. Once a month the whole offering of that day is consecrated to missions, the class bearing the missionary name of "Bishop Taylor's Helpers."

The class is sixteen months old. What are some of the results? These are a few:—
Almost every Sunday since its organization new members connected with no Bible school have been drawn into this. A very gratifying number have been and are being converted and brought into the church.

A large body of young men are coming to regard Grace Church as their home, and make their influence felt there, and that in a church where, three years ago, there was a sad dearth of young blood.

Five other churches, in the city and out of it, have since organized such classes, all of which are flourishing.

The president of the class, a fine young man, converted within a year, has recently consecrated himself to the ministry.

Mothers in the country have tearfully acknowledged their gratitude for the conversion of their boys from the perils of city life.

A young ladies' class has been recently organized on the same basis, and gives promise of great usefulness.

This very week the young men's class, with the aid of a few friends in the church, are handsomely refitting their room with carpet, rugs, cabinet for lesson material, photographs, cabinet size, with the teacher, hung in groups on the walls, a tasteful desk and chair, etc., and next Sunday a packed room will slightly testify the hold this movement has upon the members.

These are a few of the good results already felt from this young men's organization—an organization which by its rapid growth and marked success has exceeded anything anticipated for it, and has called forth favorable comment in the city.

This is not an experiment. Dr. Payson, of Portland, had one in his church years ago, to which young men flocked, of which the venerable Cyrus Hamlin, many years missionary at Constantinople, and late president of Middlebury College, was a member, and of which he has recently spoken so gratefully. The one connected with one of the Methodist churches in New York city furnished several of the notable men in New York Conferences. The Second Baptist Church in Springfield has had one for over a dozen years, which numbered 150 at one time, and which has added theological students at Newton for over six years. The class at Grace Church now numbers 105, and is constantly growing. This movement is one answer at least to the question that stands at the head of this article. Try it and see.

"Happiness" is the earthly word; "blessedness" is the heavenly one. Happiness may prove to be superficial appearance; but blessedness is deep as the abyss. Happiness rippled like a flowing brook; but blessedness is a springing well. Happiness may be wholly human; but blessedness hath 'the divine element in it. Happiness is transient; blessedness is eternal. Happiness may be in our conception of things; blessedness is God's verdict, God's truthful statement of a man's condition. —Spurgeon.

"ALWAYS SUNRISE SOMEWHERE."

There is always sunrise somewhere!
Though the night be round thee drawn,
Somewhere still the east is brightening
With the rosy flush of dawn.
What though near the last star be flitting,
And the roaven crows his lay,
Somewhere still the sun-bird's greeting
Hails the rising of the day!

Should bereavement's heavy shadow,
Fall-like, clothe thy stricken heart,
And the very stars above thee
Cease their lesson to impart,
Think, the dear one, whose departure
Rings a dirge when the morning east
Somewhere finds the heavenly morning
That may rise on thee at last.

Greatest thou in failure's valley,
Sad, disheartened and dismayed,
Lest as in the past thy footsteps
May be again betrayed,
Fix thine eyes upon the orient,
Turn thee from the sorrow's feast,
Till the never-fading sunrise
Glories thy darkened east!

Let us lay to heart the comfort
In this sweet reflection found,
That, however dense our darkness,
Somewhere still the world around
Dews are gleaming, flowers unfolding,
Wild birds warbling, as reborn,
Lakes and streams and woods and mountains
Meeting in the kiss of morn.

Ne'er was night, however dismal,
But withdrew its wings of gloom,
Ne'er was sorrow, but a day-star
Hinted of the morrow's bloom:
Ne'er was we, but in its bosom
Was seed of long impended;
There is still a sunrise somewhere,
Speeding, speeding round the world!

—Congregationalist.

REMINISCENCES.

BY A. S. THAYER.

In the summer of 1838, in the company of a large number of persons belonging to the Methodist Church, I attended a camp-meeting at Eastham, Cape Cod. It was decided to call the place Millennium Grove, and they resolved to hold camp-meetings yearly until the millennium.

On board a chartered steamboat at night and started on our journey in the morning. Many were seasick, and we accepted bits of dry codfish from the hands of Father Taylor, and as we had an unbounded reverence for him, to our simple souls it was like a sacrament.

We stayed there a week, slept on the straw in a tent, attended nearly all the meetings, and enjoyed the exercises very much. But I was disappointed. I hoped to obtain the blessing of sanctification or perfect love. I expected it was something that would envelope me like a mist and keep me from sin.

One day, at a prayer-meeting in a tent, several girls had risen for prayer; and while some of the brethren were engaged in prayer, Father Merrill crept around on the straw and whispered in the ear of one of these girls near me.

He asked her if she was resolved to forsake all sin. She said that she was. He then asked her if she did not think she was accepted of God, and she replied, "Yes." After all had risen from their knees, the brother who had charge of the meeting wished those to rise who had found peace, and this girl to whom Father Merrill had spoken, arose.

During the years that have passed since that day, I have listened to many sermons and read many books on the subject of religion; but that, after all, is the true philosophy of personal religion. What is it, but to forsake what is evil, cleave to what is good, and trust in God? Or, as the Apostle says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Methodists dressed very plainly in those days. A girl of my acquaintance—Miss D.—gave directions to her milliner concerning a new bonnet. Said the milliner, "That will look like a Methodist bonnet." "That is the way I wish to have it look, for I am a Methodist." Catharine D. was badly deformed, and worked fourteen hours per day in a card-room of a cotton mill. She was cheerful in her demeanor, faithful in her attendance on the means of grace, and was truly a heroine, though she knew it not.

Through the long and sometimes dreary hours we always had one blessed resource. We could recite passages of Scripture, sing hymns, and pray as much as we pleased, and were doubtless happier than many a petted daughter of wealth and fashion.

The Little Folks.

THE MAGIC OF SILENCE.

You have often heard, "It takes two to make a quarrel." Do you believe it? I'll tell how one of my little friends managed. Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently, but no matter how hard she tried, Dolly finally made her so angry that she would soon speak sharp words too.

"O, what shall I do?" cried poor little Marjorie.

"Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tongs in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs without speaking a word."

Soon afterward in marched Dolly to see her little friend.

It was not a quarter of an hour before Dolly's temper was ruffled and her voice was raised; but that, after all, she found fault and scold, Marjorie flew to the hearth and seized the tongs, snapping them gently.

More angry words from Dolly. Snap went the tongs.

More still. Snap.

"Why don't you speak?" screamed Dolly, in a fury.

Snap went the tongs.

Awake she went. Did she keep her promise? No, indeed! She came the next day, but seeing Marjorie run for the tongs, she solemnly said, "If she would only let them alone they would quarrel no more for ever and ever." —Illustrated Christian Weekly.

Miscellany.

Share your Good Things.

Give your friend a share of your good things. If you are at the breakfast table, and must read your daily paper over your steak and coffee (it is a bad habit at best), cut it in two and give half to your wife, and furnish a magazine or juvenile to your children. If you are reading in the evening, and come to a specially good bit, don't laugh over it by yourself, but read it to the rest of the family group. If you are on the ferryboat or in the car, don't do as the Spectator has seen some very gentlemanly-looking men do, leave your wife to her own meditations and go over to talk for half an hour to a friend. Give her a share of the friendly conversation. Loneliness in a crowd is a sorrowful form of loneliness; and most sorrowful when the deserted one is left alone by a friend or old-time lover, who ceased to be a lover when he became a husband. Always give the other boy or girl at least a bite out of the apple you are eating. —SPECTATOR, in Christian Union.

Letters Mailed Annually.

Few people perhaps realize of how recent origin is the postage stamp. It was first issued by Great Britain in 1840. Brazil was the first nation to follow the example, which they did in 1843, and in 1847 the United States began the use of the postage stamp. There are now 211 stamp-issuing countries. It is estimated now that every year some 50,000,000,000 letters are posted in the world. America leads with about 2,500,000,000, and England follows with 700,000,000. Japan now mails annually 95,000,000 letters, and the cancelled stamps on these letters are worth an average of one cent each. Last year there were 26,000 letters posted in England without any address on them. In 1,600 gold coin in money was inclosed. The cancelled postage stamps of many countries are worth quite as much as unused specimens, and many are issued solely for collections, the revenue being an important item. Monaco is the latest to issue stamps; but Stellaland, with its "fifty houses and three stores," is probably the most insignificant, even more so than Heligoland or the Virgin Islands. Bhodah, the oldest stamp, Nicaragua, the finest, Siberia the largest, Zealand the smallest, Guatemala the most striking, and Sarawak and Great Britain divide the honor of having the cheapest and meanest. —Toledo Blade.

Poverty.

The city woke. Down the long market-place Her sad eyes wandered, but no tears they shed.
In her bare home a little child lay dead.
Yet she was here, with white, impassive face,
And hands that had no beauty and no grace,
Selling her small wares for a bit of bread!
Since her little life must eat through her breast.

What time had she to weep—what breathing space?
Poor even in words, she had no fitting phrase
Wherein to tell the story of her dole.
But stood, like Niobe, a thing of stone,
Or mutely won on her accustomed ways,
Or counted her small gains, while her dumb soul
Shut in with grief, could only make its moan!

—JULIA C. B. DOER, in Congregationalist.

Ninety Barrels a Day.

There is a distillery in Massachusetts, "the largest rum distillery in the world," so says an eye-witness to the following account, and "the amount manufactured averages ninety barrels a day, some for home consumption, but the greater part for export to the coast of Africa. The barrels contain forty-three gallons, and the internal revenue tax is ninety cents per gallon—thirty-eight dollars and seventy cents a barrel. For ninety barrels, a day's work, the treasury of the United States is enriched \$3,483, minus the cost of the services of revenue watchmen. That the government shall not be defrauded a farthing of the unpaid gain, or one drop of the water may not be lost, government padlocks are placed upon the rum reservoirs, guarded and opened daily for measurement, by internal revenue officers. "Ninety barrels a day!" Can any one follow one day's proceeds of this infamous business, and trace its awful course trailing over the homes of men? Go where it will, it goes as a curse. And the nation's revenue stamp is but the stain of blood-money. —W. C. T. U. Bulletin.

Our Yesterdays of Sorrow.

Yesterday, and sorrow! Writing the words in the same sentence, one is aware of the flicker of incredulity, almost derision, which passes like the shadow of a flame over faces blanched with a present grief. Shall it ever have a yesterday, this agony which presses with aching weight on the breast, clogging the very wheels of life? Shall yesterday come to the desolation which sets the mourner apart, as in a sanctuary, over the threshold of which she must step when she again mingles in the activities of the world? Nay, who ever desires that the loneliness shall grow lessened? To sensibilities morbidly acute the torture is welcome, and to wish that the cup might pass seems, in the exaggerated view which we receive gazing through the tear-blurred lens of grief, a disloyalty to the dead. Reluctantly we yield to the healing of time and the mitigations of change, half questioning that we must admit their alleviations. We had thought honestly that the veil was never to be lifted, that the morning and the evening would never more rejoice; but we are not other than our kind, and to us too the waste places in their season blossom as the rose. Protest as we may, time, change, insensibly tide us over and beyond the gloom which, if it lasted, would unfit us for life's duties, and detract from the working force of the world. There comes to every grief-stricken household an hour in which it shakes off the torpor which benumbed it when its darling was borne across its threshold to her bed under the violet wedding-bells ring cheerily in the home which echoed with the sound of the knell; and life, shorn of what was once its joy and pride, gathers itself up again and goes on. Not only on the battle-fields of earth do the flowers and the grains spring anew in beauty and golden abundance; without forcing the analogy, we see every day how the old battle-grounds of human sorrow grow fair and sweet in the beauty of the Lord's "afterwards." —Margaret E. Sangster.

Show Yourself Friendly.

We know of two instances, thus: One family coming into the city gave letters to a Methodist church, shyly slipped out to the pulpit on that occasion, hurried out at the close of the services, failed to attend prayer-meetings, carefully refrained from church "socials," "cause we are strangers," and, at the end of six months, unanimously called to the church as "cold," "unsocial," "exclusive," and "careless about strangers." They sowed the north wind of suspicious reserve and reaped huge harvests of non-recognition. One other family came; they gave in their letters promptly, frankly but modestly went to the pulpit front, and acted as if grateful for the pastor's formal welcome; they leisurely, but with due reserve, walked out of church, receiving a dozen kind greetings, went in a body to Sunday-school, and registered their vital matter; they attended social meetings for worship, responded cordially when the pastor asked for a cake to the coming "socials," the lady-brother of that family chirruped a "good-morning" when she met another respectable lady church member in the grocery store where both went

$\frac{d}{dt} \left(\frac{1}{r^2} \right) = -\frac{2}{r^3} \frac{dr}{dt}$

The Week.

DAILY RECORD OF LEADING EVENTS.
Tuesday, March 9

Inauguration of the carnival season at New Orleans, La.

Eleven men badly burned, and five others believed to have been killed, by an explosion of coal gas near Dunbar, Pa.

The depositors in the Lancaster Bank to receive a 25 per cent dividend.

Death of the U. S. Senator John F. Miller of California, in Washington.

The steamer "Lylian Monarch" damaged to a serious extent by a fire on the dock of the Monarch line in Jersey City. A large quantity of freight and railway property destroyed.

A Chinese porcelain vase of the Kang-hi period, 1661-1722, in the Oriental art collection of the late Mrs. Mary J. Morgan, sold for \$18,000 at the sale in New York.

Mr. Gladstone confined to his bed by a severe cold, but able to attend to his official correspondence.

The annexation of Burmah formally proclaimed.

A terrible voyage reported by the British steamer "Acton," from Baltimore to Queens-town. Three men lost in mid-ocean. The effect of quantities of oil poured on the water, most gratifying, the sea being quieted.

Seven lives lost by the explosion of the boiler of the tug "Riflemen," in Cardiff Harbor, Eng.

Wednesday, March 10.

Seton Hall College (Catholic), near Newark, N. J., nearly destroyed by fire.

Archbishops Tascheran of Quebec and Gibbons of Baltimore, formally appointed cardinals.

Death of Col. William S. Clark, ex-president of Amherst College.

Prince Bismarck seriously ill with muscular rheumatism.

Prevalence of anarchy in Annam. Further reverses reported for the French army of occupation.

Grave fears excited in Europe by the continued warlike preparations of Greece.

Thursday, March 11.

Five lives lost by the explosion of the boiler of the tugboat "John Markee" in Boston harbor off Long Island. Two bodies immediately recovered.

The Knights of Labor ordered by the Missouri Pacific Railway Company to quit the yards of the company. All freight traffic on the Gould road suspended.

Occurrence of a great fire in the business section of Montreal.

The knit goods manufacturers at Cohoes, N. Y., shut down because of a strike.

The socialists of Paris unusually active.

The distress of the inhabitants of the Western Irish islands deplorable in the extreme.

Twenty travelers killed by a railway collision near Monte Carlo.

Halifax announced to become Great Britain's most important naval station.

People in Laredo, below Esquimaux Point to Blanc Sablé, reported in a starving condition, being reduced to the consumption of dog meat.

An attempt made to assassinate Jules Verne by his nephew.

Friday, March 12.

Death of Mrs. M. Anagnos, daughter of Julia Ward Howe and the late Dr. Samuel G. Howe.

Occurrence of an explosion in the works of the Oriental Powder Company, near Portland, Me. One man killed, another injured fatally, about \$4,000 worth of powder burned, and the buildings totally destroyed.

Several persons killed and injured in a steamboat explosion near Vicksburg.

A business block in Hot Springs, Ark., burned, causing a loss of \$150,000.

The "Galathea" to represent England in the coming contest for the America's cup.

Financial arrangements completed for the construction of the Minneapolis, Saint Ste. Marie and Atlantic Railway, thus giving Minneapolis and St. Paul a short and direct route to the seaboard.

Saturday, March 13.

Two passengers fatally injured, and several others seriously hurt, by the falling of one car of a railroad train over an embankment near Eckford, Mich.

First-class round-trip California tickets, good for six months, quoted at \$75.

Veto by the mayor of New York of the bill looking to 75 miles of cable railway in that city.

The orphanage for boys in the town of Voerde, Germany, destroyed by fire. Five boys burned to death, and thirty others seriously injured.

Mandaly threatened with recapture by the Burmese.

Property valued at \$2,000,000 destroyed by a fire at Catalina, South America.

Sunday, March 15.

Sinking of the steamship "Oregon," of the Canard line, while approaching New York, by a collision with a schooner. All the passengers saved and taken off by the Bremen steamer "Fulda."

The United States Express Company's safe robbed of \$25,000 by masked train robbers near Joliet, Ill., shortly after midnight on Saturday. The messenger killed, after a noble fight to save the property.

A horse-car in New Haven, Conn., struck by a railroad train. Several passengers injured.

Signing of the Turco-Bulgarian treaty of peace by the Sultan and by King Milan.

All persons who admire nice clothes adapted to the spring trade, cannot fail to be gratified by calling at Messrs. C. A. Smith & Co., 18 and 20 School Street. They have opened a fresh stock of the very best imported cloths for gentlemen's wear, and are ready to take the measure of their friends and furnish them with garments made from the best fabrics which can be found in the market.

A perfect cup of coffee is a mighty encouragement with which to begin the day. Every housekeeper in New England should know that Cobb, Bates & Yerxa have to say in regard to coffee in another column, but not only are they experts upon the subject, but they have facilities for supplying the best at lowest prices, no matter where you live.

Ladies living out of town will find Shepard, Norwell & Co.'s bright little publication, the "Leisure Hour," a treasure of information regarding prevailing styles and fashions, and the firm will gladly send it free to all who furnish their names and addresses. Their mail department is now so systematized that "shopping by mail" is thoroughly practical, and goods thus ordered can be as satisfactorily purchased, and almost as quickly received, as though selected at an afternoon call, and ordered sent home. See their advertisement in another column.

A RARE CHANCE FOR YOUNG MEN.—The Massachusetts Agricultural College has at its disposal, eighty free scholarships. These will be given to worthy young men who can pass the entrance examination, which is not difficult. Hon. J. F. C. Hyde, agricultural editor of the *Congregationalist*, writes concerning these scholarships: "What an opportunity is presented to young men who wish to secure a thorough English education and a good knowledge of agriculture, engineering, chemistry, botany, and many other sciences. We have come to the conclusion that we were born too early in the history of the world, for no such chances were offered us when we started in life. We should think there ought to be a rush for these scholarships." For further particulars, see the advertisement which is published in another column, and also address President Greenough, Agricultural College, Amherst, Mass.

AN OLD FIRM IN A NEW STORE.—Messrs. Brine & Norcross, whose stores on Tremont Street and Tremont Row, amply stocked with a fine assortment of miscellaneous goods, are so very attractive, now also occupy the spacious warehouses at 662 Washington Street, where their opening took place last Saturday. The new store is admirably suited to the business of the firm. It is lofty, well-lighted and in an excellent location. The rapid increase in the trade of Brine & Norcross has necessitated this move on their part. They have acquired much celebrity for the uniformly fine quality of their goods, which, together with their reputation for exceptional bargains, they will make still greater.

If you are arranging a trip abroad this season, call upon or address L. H. Palmer, 3 Old State House, before completing your plans, and obtain full particulars regarding the inducements offered by these magnificent steamers.

Any of our readers desiring to know the cost of furnishing a modern house of ten rooms, should read the announcement of Messrs. Goldthwait Brothers in another column. This is a thoroughly reliable house and full value is always given for the money expended.

Church Register.

HERALD CALENDAR.

Holiness Meeting, in Wesleyan Hall, at 2 p. m. every Monday.

No. 30 Worcester St., every Monday evening.

CONFERENCE. PLACE. TIME. BISHOP.

N. E. Southern, Brockton, Mass., April 15, Andrews New England, New York, Mass., 15, Warren

Veroy, Pittsfield, 22, Merrill

New Hampshire, Keene, N. H., 22, Warren

Trenton, Chelsea, Vt., 23, Hurst

East, Bridgton, Me., 23, Warren

Maine, Winterport, Me., May 6, Warren

QUARTERLY MEETINGS.

BANGOR DISTRICT.

MARCH.

Dexter, 13, 14; Dover, 27, 28.

APRIL.

Guilford, 3, 4; Bangor, 10, 11.

MAY.

Brewer, 1, 2.

G. R. PALMER.

NEW ENGLAND CONFERENCE RAILROAD.

NOTICE.—Arrangements have been made for half rate excursion tickets from Boston to Newburyport and return over the Boston & Maine and Eastern Railroads. An order for special tickets at the rate of two cents a mile, over the B. & A. R. R. and for half rate excursion tickets over the Fitchburg R. R., will be sent to any ministers or laymen going to Conference, who will send their address (stating the station from which they start and the number of tickets desired) to the undersigned before April 1. Excursion tickets from Worcester to Boston and return, at \$1.50, over the Worcester & Nashua Road, may be purchased at the station at Worcester. C. S. ROGERS, Springfield, Mass.

NORWICH PREACHERS' MEETING.—The next meeting will be held in East Main St. Church, Norwich, Monday, March 22, at 9:30 a. m. Sermon by Rev. F. C. Baker. F. C. BAKER, Sec'y.

POST-OFFICE ADDRESS.

Rev. C. H. Vinton, Wilbraham, Mass.

MAINE CONFERENCE NOTICE.—All members of the Conference who will be accompanied by their wives will please notify me as soon as convenient; also, local preachers on charges, candidates for admission and widows of deceased preachers, who will attend. We shall not make provision for any of the above who neglect notifying us until after April 10. We cannot provide for going to Conference, or for any number who cannot be present please inform me of that fact? C. S. CUMMINGS, Bridgton, Me.

BOSTON PREACHERS' MEETING.—Rev. Mr. Ely, of Canada, will give an address on Japan, next Monday, at the usual hour.

LYNN DISTRICT S. S. CONVENTION.—The next S. S. Convention will be held on Wednesday, March 24, at Bellingham M. E. Church. A very interesting programme has been prepared. All the churches are invited to send delegates. Entertainment will be provided for all who come.

HOME MISSIONARY SOCIETY.—A District meeting of the East Division of Boston District will be held in the Dorchester church on Thursday March 18, at 2 p. m. and 7 p. m. There will be addresses by Rev. Edward Cooke, D. D., Mrs. S. L. Gray, Mrs. W. P. O'Neil, Mrs. T. C. Watkins, Mrs. A. R. Dyer, of Colorado, and others. Trains leave the C. & D. depot for Milton station at 1 p. m. for the afternoon session, and at 4 p. m. for the evening session. Horse cars for Milton leave the head of Franklin St. on the hour and half hour. Supper will be provided for delegates, and entertainment for those who cannot return the same evening.

DEDICATION.—The M. E. Church in East Boston, Conn., will be dedicated to the service of Almighty God, Wednesday, March 17. All the services will be under the charge of Rev. H. D. Robinson, P. E. of the district. Preaching at 2:30 p. m., by Rev. C. B. Pittsford, of Providence, R. I.; and at 7 p. m., by Rev. S. L. Beller, of Hartford, Conn. All former pastors and friends of the church are cordially invited to be present.

DEDICATION.—The M. E. Church of Brookfield, Mass., having been repaired and refitted throughout, will be dedicated on Thursday, March 18, at 11 o'clock a. m. Rev. Geo. Whitaker, A. M., of Worcester, will preach the sermon. The former pastors and friends of the church are cordially invited to be present.

NEW ENGLAND CONFERENCE.—Brethren who do not expect to attend the next session at Newburyport, those who have made arrangements with friends for their entertainment, and those who have been invited to their room-mates, are requested to communicate at once with the undersigned. GEO. S. CHADBOURNE.

HECKERS' SELF-RAISING BUCKWHEAT.

Always Ready! Always Reliable! Perfectly Healthful! FOR SALE BY ALL GROCERS.

IF YOUR EYES ARE BLUR

YER'S SPECIFIC

NO ARE SOLD ONLY BY THE, THE OPTICIAN, 130 Washington St., opp. Bndle.

A SIGNED EDITORIAL.

The Labor Question AND Boston Shop Girls.

The newspapers are all busily discussing the labor question. We read with interest what the *Journal*, *Record*, *Globe*, *Herald* and others have to say editorially about the relations of employers and employees.

Some of these editorials are signed, and some unsigned; some are wise, and some otherwise.

Col. Taylor signed an editorial in the Boston Sunday Globe of Feb. 28th, in which he predicted that the labor agitation would certainly improve the business of the country in 1886. He pointed out that an increase of 50 cents per week in the salaries of our wage earners would increase by many millions the volume of trade in the coming year.

We agree with him. The purchasing power of the people is the basis of all our business prosperity. If the masses earn small wages, the tradesmen will make small sales and scant profits. When the multitudes who work for wages are well paid and have money to spend, then business is brisk, and all goes "merry as a marriage bell."

Suppose our great stores should take Col. Taylor's hint, home to themselves, and remembering that "example is better than precept," pay their help living wages, by way of "booming" business?

How about our shop girls? We learn that one wealthy house lately increased the pay of its girls from \$1.50 to \$2.00 per week. How magnificent! Another has quite recently told the people of Boston, in an ostentatious newspaper article, designed as an elaborate and elegant piece of puffery for it, that by a new deal, just inaugurated at its mammoth store, it employed 200 shop girls at \$2.00 per week, apiece, instead of paying the old rate of \$1.00 a week, and found it worked very satisfactorily. No doubt it works satisfactorily to the great mercantile house—saving it over \$20,000 per annum, to swell its already huge pile of profits, squeezed out of the scanty earnings of the poor shop girls.

But does it work satisfactorily to the shop girls? How do they live on a \$2.00 per week? How can they live on it? But they must—and they do. Oh! good people of Boston, do you ever stop to think what starvation wages mean for your girls? Whenever you help to support those colossal stores where girls are kept working from morning till night for such wages as these, remember those pathetic lines which Tom Hood addressed to his English fellow-countrymen:

O, men with sisters dear!

O, men with mothers and wives!

It is not dry goods you're wearing out,

But human creatures' lives.

We believe, with Col. Taylor, that better wages means better times for all, and we endeavor to show our faith by our works, so far as the pressure of competition will allow. The people of Boston can help to better the condition of our shop girls by supporting those stores which give them living wages. And let the press advocate the cause of our working people, and make the people realize that this country cannot prosper if labor is pauperized and the scale of wages reduced to the starvation point.

Meantime, our mission is to sell goods to all the people at the smallest living profit. We continue to obtain the best bargains in the country from first hands, and our retail price list is, therefore, the lowest in the city.

Examine the prices which are named, below, and see if they are not the biggest bargains ever offered to the Boston public.

100 Dozen Kid Gloves.

The most successful and satisfactory glove sold in Boston.

Our line of Foreign and Domestic Corsets is complete, embracing every new and desirable feature.

New goods constantly being received in our Trimming Department, embracing Feather Trimmings, Bead Gimps, Ornaments, Fringes, and everything new and desirable in Ribbons, which we sell at lower prices than can be found in Boston.

Lowest prices in Hamburgs—from 1 cent per yard upwards.

Great bargains in White Goods. Corset Covers 10 cents, and a variety of Gowns, Chemises, Skirts, etc., at 25 cents.

Velling Goods in great variety at very low prices.

We have just purchased the SAMPLE FANS

Representing the assortment of Messrs. Traub & Co. of Vienna, the largest manufacturers in the world.

FIFTEEN HUNDRED SAMPLES.

One lot at 25 cents each.

One lot at 30 cents each.

One lot at 75 cents each.

One lot at \$1.00 each.

These Goods cannot be matched elsewhere at less than double the prices.

Olive Wood Hair Brushes, our own importation.

Just received, our Spring importation of Hosiery.

Our stores afford the best bargains to be found anywhere, whether in Jewelry, Perfumery, Corsets, Shopping Bags, Pocket Books, Handkerchiefs, Hosiery, Gloves, Baskets and all kinds of Ladies' and Gents' furnishing goods.

It is for the purpose of calling the attention of the people to the fact that a store which pays its salesmen fair living wages can still offer them the best goods at the lowest prices, that we have written this signed editorial.

BRINE & NORCROSS.

In addition to our two well-known stores on Tremont Row and Tremont St., we have opened the store Nos. 660 and 662 Washington St., for the better accommodation of customers at the South End.

BRINE & NORCROSS,

Successors to John Harrington & Co.,

17 & 18 Tremont Row, 70 & 72 Tremont St.

And 660 & 662 Washington St.

B. A. ATKINSON & CO.'S GRAND

Special Announcement

FOR THE SPRING OF 1886.

We are determined to distribute to the Housekeepers of Boston and New England more House Furnishing Goods during the year 1886, than were ever distributed by any one concern in our line, in the history of the country, and to this end we have marked every article throughout our entire stock fully 15 per cent, lower than we ever sold at before, and, as a further inducement, to out-of-town buyers, we have determined to DELIVER ALL GOODS FREE to any depot in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut.

We offer you (without an exception) the largest and best Selected Line of

PARLOR FURNITURE

to be found in the country, embracing over 100 different styles to select from. Kindly send for photographs and prices of these goods.

We offer you (without an exception) the Largest Line of

CHAMBER FURNITURE

ever displayed by any one house. We have over 100 different styles to select from. Kindly send for photographs and prices of these goods.

We offer you (without an exception) the Largest Line of

CARPETS.

Never before have we been so able to meet the wants of our customers in this line. We have, and largely to our benefit, enormous carpet room, with a depth of nearly two hundred feet, and about fifty feet wide, entirely to carpets. Our stock embraces all the most Popular Lines and Qualities. We lay it, rect from the Largest Mills in this country, and defy competition.

TAPESTRIES

Range in price from 40c. to \$1.00.

Body Brussels 95c. to \$1.50 per yard.

Royal and Wilton Velvets \$1.10 to \$1.75 per yard.

Extra Super from 65c. to \$1. per yard.

Ingrain Carpets for 25c. to 50c. per yard & up.

RANGES.

We have just completed a department exclusively for Ranges, Ice Chests, Refrigerators and Wooden Ware.

Send for catalogue of these goods, embracing all the most Popular Ranges in America, and ranging in price from \$12.00 up to \$50.00 or higher.

In addition to the above, four enormous lines of

PARLOR FURNITURE,

CHAMBER FURNITURE,

CARPETS AND RANGES,

DINING ROOM FURNITURE,

HALL FURNITURE,

KITCHEN FURNITURE,

Also all kinds of

ODD FURNITURE,

Lozenges, Easy Chairs, Camp Stools, and Bedding of all kinds; also of Feather Beds and Mattresses.

We manufacture all our Mattresses and can give you a good Hair Mattress for \$8.00.

Call and examine our stock, and you will be repaid for your trouble. If you have not the ready money do not wait as we are offering special inducements in the way of our Contract System. You can pay a part down and the balance by weekly or monthly instalments.

It has always been our endeavor to please and satisfy our customers in every particular, and all those favoring us with an order may rest assured we shall use every effort to please them in style of goods and satisfy them in point of price. Thanking all for past favors and looking ahead for a brilliant campaign during the coming spring, we remain your obedient servants.

B. A. ATKINSON & CO.

(NASSAU HALL.)

827 Washington Street,

Cor. Common Street, 2 Blocks South of Kneeland St., Boston, Mass.

Portland agent, Donald Building, cor. Pearl and Middle Streets, Portland, Maine.

WATCHES.

Descriptive catalogue sent free on application of our large stock of reliable watches, French and American, Fine watches of every description, and all American makes, a specialty. Long experience and honorable dealing have won for us a reputation, and we are, for presentation, a specialty. Estimate given and goods sent for examination where proper reference is given.

Ira G. Blake & Son, Worcester, Mass.

Agents for the celebrated VACHERON and CONSTANTINE GENEVA WATCHES.

CHURCH WORK.

Estimates and designs promptly made for Church Bells, Bells, and Private Residences of Churches, and all other work. We are manufacturers and headquarters for everything in Brass.

R. HOLLINGS & CO., 547 Washington St.

TREES, VINES,

ROSES, SHRUBS, including all promising new kinds. The growth of last year was unusually fine, enabling me to sell better stock at lower rates than ever before. Catalogues free.

W. M. C. STROONG, Nonantum Hill, Brighton, Mass.

Dr. Wm. D. Clark,

DENTIST,

OFFICE HOURS, 9 A. M. to 5 P. M.

TAKES ELEVATOR.

181 Tremont Street, Rooms 8 and 9, Boston.

HOME MILLS

ORIGINAL BROWN BREAD MIXTURE.

This Preparation makes a fine bread, and is a perfect food for the young. It is sold in 10 lb. boxes, and is a perfect food for the young.

For a full description of this mixture, see the advertisement in this paper.

42 COMMERCIAL ST., BOSTON.

There is a growing demand

for Sterling Silver Ware for table service, yet many do not purchase it on account of the attendant care and responsibility. We offer a substitute